

Eschatology

Dr. Robert Morosco

ESCHATOLOGY

by

Dr. Robert E. Morosco

INSTRUCTIONS

1. Please read and re-read this material.
2. Look up all passages as required.
3. Follow the instructional areas carefully.
 - a. Fill in blanks when directed.
 - b. Put appropriate letters (A, B, C, D) in blanks when choices are supplied.
 - c. Record explanations, applications, and illustrations when required.
4. Keep track of all "MEMORY" (MEM) and "INTERPRETATION" (INTERP) verses.
5. Examinations will cover
 - a. All printed material.
 - b. All questions asked.
 - c. Class discussion areas (clearly marked).
6. Please give your comments on what you liked and disliked about each section.

INTRODUCTION

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Introduction to Eschatology

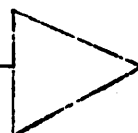
The study of eschatology is done for various reasons and with different goals in view. Too often eschatology is examined so that the student might be able to know what the future will bring. This is not an adequate goal! Then why study eschatology?

Perhaps an even more basic question is: when does eschatology begin? For example, concerning the kingdom, Jesus said it had already come upon His hearers (Mt. 12:28) and yet He still taught His disciples to pray for the kingdom to come (Mt. 6:10). Is the kingdom and eschatology already past? is it still future? or is it present with us now?

Different theological systems answer these questions differently. This brief introduction to the subject will seek to deal with such nagging issues.

PURPOSE OF ESCHATOLOGY

Why study eschatology?



I. The Purpose of Eschatology

A. Basic periods of biblical prophecy

1. God generally inspires prophecy close to a time of human failure
2. E.g., flood time, Babylonian captivity, after the national rejection of Christ, etc.

B. Basic phases of prophetic fulfillment

1. Immediate future fulfillment

- a. E.g. the flood, the captivity, etc.
- b. These are prophetic events fulfilled in history before Messiah's coming (i.e., in "this age")

2. Eschatological future fulfillment

- a. E.g., Messiah, the tribulation, the kingdom, etc.
- b. These are prophetic events fulfilled with the coming of Messiah and later (i.e., in "the age to come")

AFTER MESSIAH.

3. Using the literal marginal renderings of Daniel 2:28-29

DANIEL TELLS NEBUCHADNEZZAR THAT THE KING'S DREAMS RELATED TO BOTH OF THESE PHASES OF PROPHECY FULFILLMENT. IMMEDIATE FUTURE EVENTS ARE REFERRED TO AS THAT WHICH "WOULD TAKE PLACE later

days [I.E., 'AFTER THIS PRESENT TIME'];" AND ESCHATOLOGICAL EVENTS ARE SPOKEN OF AS THAT WHICH "WILL TAKE PLACE IN THE end of

the days [I.E., 'IN THE ESCHATOLOGICAL FUTURE']"

4. The immediate future fulfillment verifies the truth of the eschatological prophecy. I.e., if God can bring Israel into an historical captivity by Babylon, He can and will bring on the prophesied tribulation.

C. Basic categories of biblical prophecy

1. Judgment--e.g., the flood, the captivity, the tribulation, etc.
2. Blessing--e.g., national restoration, resurrection, the kingdom, etc.

D. Basic effects of biblical prophecy

1. In the unbeliever both categories are threatening
 - a. He knows he is the focus of God's judgment
 - b. He also knows that God's blessings will escape him
 - c. Ideally, this will help inspire trust in the true and living God
2. In the believer both categories are comforting
 - a. It is encouraging to know that God's justice will prevail
 - b. It is also a comfort to know one will share in God's blessings
 - c. This should serve to sustain trust in God.

3. Specific results in the believer

MATCH THE SCRIPTURE WITH ITS APPROPRIATE RESULT AS DEDUCED FROM THE PASSAGE.

a. 2 Pet. 3:14 2

1. Establishes life

b. 2 Pet. 1:12 1

2. Inspires diligence to sanctification

c. Heb. 6:19 4

3. Purifies the life

d. I Jn. 3:3 3

4. Stabilizes the life

10/14

Weiss - Apocalyptic Eschatology

Bring eschat. back into the church.

Switzerland - Killed liberalism

- C.H. Dodd. - Fulfillment of all OT + N.T. Prophecy
Kingdom has come, Tribulation etc ~~has~~ been
realized - i.e. Realized Eschat.
H.S. = Jesus, R/C John -

(Toward the end - Futuristic theology)

Boltman - De-mythologizing gospel

Moltmann - Liberating Theology

E. Conclusion (TO BE DISCUSSED IN CLASS)

Practically - Better you kn. better you live.

- No head but life.
- Strong faith - confidence.
- orients belief to God's future of this orientation gives the freedom to live ^{affectively} in God's present.

1 Pet 1:19 - prophetic lamp.

II. The Beginning of Eschatology

A. The word "eschatology"

1. Made up of two Greek words: eschatos ("last") and logos ("study of")
2. Eschatology is "the study of last things" or at times just ^{"last"} ~~future~~ things.
3. Last things and not future things are the focus of eschatology.

This points out that eschatological events may have already begun and are not necessarily all future.

B. The eschatological tension

EXAMINE THE PASSAGES BELOW AND DETERMINE WHETHER THEY TEACH ESCHATOLOGY THAT WAS PRESENT OR FUTURE. FILL IN THE BLANKS WITH THE APPROPRIATE PASSAGES (BELOW) OR WORDS (IN THE PASSAGES)

- | | |
|----------------------|-----------------------------|
| - Mt. 3:2 <u>P</u> | - Mt. 20:21 <u>P/F</u> |
| - Mt. 4:17 <u>P</u> | - <u>Lk. 17:21</u> <u>P</u> |
| - Mt. 6:10 <u>F</u> | Lk. 19:11 <u>P</u> |
| - Mt. 10:7 <u>P</u> | Acts 1:6-7 <u>F</u> |
| - Mt. 12:28 <u>P</u> | - Col. 1:13 <u>P</u> |
| - Mt. 19:28 <u>F</u> | |

- eschatology unfolding.

Present Eschatology

1. In Mt 3:2 John says and in Mt 4:17 Jesus says and in Mt 10:7 the message of the disciples was that the kingdom of God was "at hand."
 - a. The term eggizō ("at hand") can mean either 1) "here" (Mt. 26:45) or 2) "near here" (Mt. 21:1)
 - b. The contexts below favor the former
2. In Mt 12:28 Jesus says that if His exorcisms were done by the Spirit then God's kingdom had come upon you.
- * 3. In Lk 17:21 (REF and INTERP) Jesus says that God's kingdom was in the hearer's widst. The NASB marginal reading "within you" is to be rejected because the hearers were PHARISEES (see v. 20), and so unlikely possessors of God's kingdom.

4. In Col 1:13 it is declared that at the moment believers were rescued from darkness they were TRANSFERRED to the kingdom of Christ.

Future Eschatology

1. In MT 6:10 Jesus teaches His disciples to pray "Thy kingdom come."
2. In MT 19:28 Jesus speaks of a future time when the Son of Man will sit on HIS GLORIOUS THRONE.
3. In MT 20:21 Mrs. Zebedee speaks of Christ's future kingdom.
4. In LK 19:11 Jesus gives a parable to correct the notion that God's kingdom "was going to APPEAR IMMEDIATELY."
5. In ACTS 1:6-7 the disciples still viewed the kingdom as future and Jesus fails to correct them.

The understanding of this tension between the already and the not yet is seen to begin in the O.T.

Albert Swetzer

C.N. Dodd

Not yet

All ready

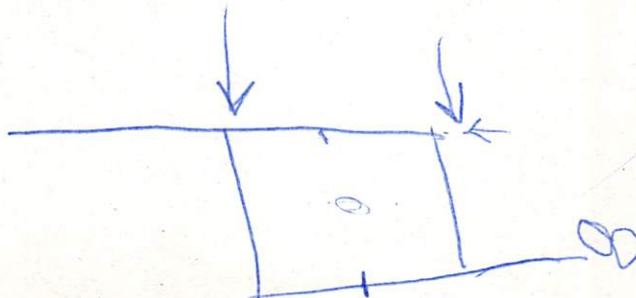
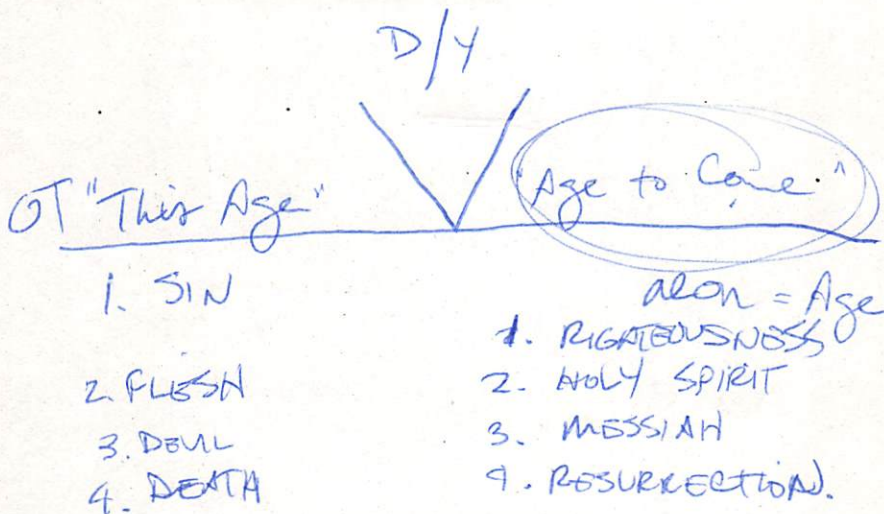
was in some sense - Not here in deep sense.

C. The eschatology of the O.T.

1. O.T. eschatology centers on a time when Yahweh would intervene into human history. According to Amos 5:18-20 this time period is called

THE DAY OF THE LORD.

- a. This is Yahweh's (the Lord's) day
- b. It is not a literal 24 hour day, but a time period when Yahweh would act in behalf of His people.
 - 1) This means that Yahweh's day is a time of blessing, but only for Yahweh's people
 - 2) To all others it is a time of judgment (hence the emphasis of Amos 5:18-20)
 - 3) See this blessing and judgment in nearly alternating statements in Isa. 61:1-2.



2. O.T. eschatology has one primary eschatological sign.

- a. ACCORDING TO JOEL 2:28-29, GOD'S PRIMARY ESCHATOLOGICAL EVENT IS THE POURING OUT OF GOD'S SPIRIT UPON ALL MANKIND.
- b. See this same emphasis in Zech. 12:10.
- c. In fact, this is the key of the whole New Covenant (Jer. 31:31-34 cf. Ezek. 36:25-27)
- d. In view of this eschatological stress upon the coming of God's Spirit, then Jesus statement that He performed exorcisms by the Spirit of God becomes quite significant. This is Jesus' proof that THE KINGDOM OF GOD had come (Mt. 12:28 MEMORY). With Jesus, then, begins the ministry of the Holy Spirit which will culminate in a universal work among mankind in the kingdom.

↓ HOLY SPIRIT OUT POURING IS KEY TO COMING OF THE KINGDOM

3. O.T. eschatology set up a chronological dualism

- a. This present evil time when Gentiles rule the planet (i.e., "the times of the Gentiles" mentioned in Lk. 21:24 and detailed in Dan. 2 and 7) is set up against the time when God Himself would intervene to rule the world (i.e., the kingdom of God-- see Isa. 11).
- b. This transformation of an evil world into a good one involves the creation of a "new heavens and a new earth" (Isa. 65:17; 51:17).⁷
- c. All evil would be judged by God at this day belonging to Yahweh (Jer. 8:12; 10:15; etc.)
- d. Blessing for the faithful and judgment for the evil are integral to this dualism between the now and the then.

D. The eschatology of the intertestamental period

1. Post-O.T. eschatology developed the idiom for this eschatological dualism
2. The two periods are called "ages" (sometimes "worlds", "times", etc.)
 - a. The present evil time is called "this age"
 - b. The future righteous period is called "the age to come"
3. Note these statements on the two ages in the intertestamental work IV Ezra
 - a. "this age is full of sorrow and impotence" (4:27), while "the coming age shall bring delight to few, but torment unto many" (7:47).
 - b. "The ways of this world became narrow and sorrowful and painful" (7:12), but "the ways of the future world are broad and safe, and yield the fruit of immortality" (7:13).
 - c. Thus, it is declared that "the Most High has made not one age but two" (7:50).
4. The Rabbis too utilized this dualism in their use of olam hazeh ("this age") and olam habba ("the age to come"). Cf. Abot 4:16, "This world is like a vestibule before the age to come . . ."

5. "This age" (which actually began with the fall of mankind) is characterized by
- a. Sin
 - b. Flesh
 - c. Demons
 - d. Death
6. "The Age to Come" (which begins with the coming of the Spirit in Messiah) is characterized by
- a. Righteousness (not sin)
 - b. Spirit (in contrast to flesh)
 - c. Messiah (not Satan and his forces)
 - d. Resurrection (not death)

E. The eschatology of Jesus

1. Jesus' eschatology also incorporated this tension of the ages
2. Jesus speaks of "this age" in Mt. 12:32; Lk. 16:8; 20:34
3. Jesus also refers to "the age to come" in Mt. 12:32; Mk. 10:30
4. Jesus also uses some synonyms for these two ages. USING THE PASSAGES
BELOW, WRITE DOWN JESUS' SYNONYMS FOR THE TWO AGES.

a. Synonyms for "this age"

- 1) Mk. 10:30 (margin); Lk. 18:30 THIS TIME
- 2) John 8:23; 12:25, 31; 18:36 THIS WORLD
- 3) Mt. 13:39-40 THIS AGE (HARVEST)

b. Synonym for "the age to come"

- 1) Lk. 20:34-35 THAT AGE
- 2) See also "kingdom of God" or "kingdom of heaven", etc.

5. Jesus speaks of both ages in Mt. 12:32 (REF) and in Lk. 20:34-35

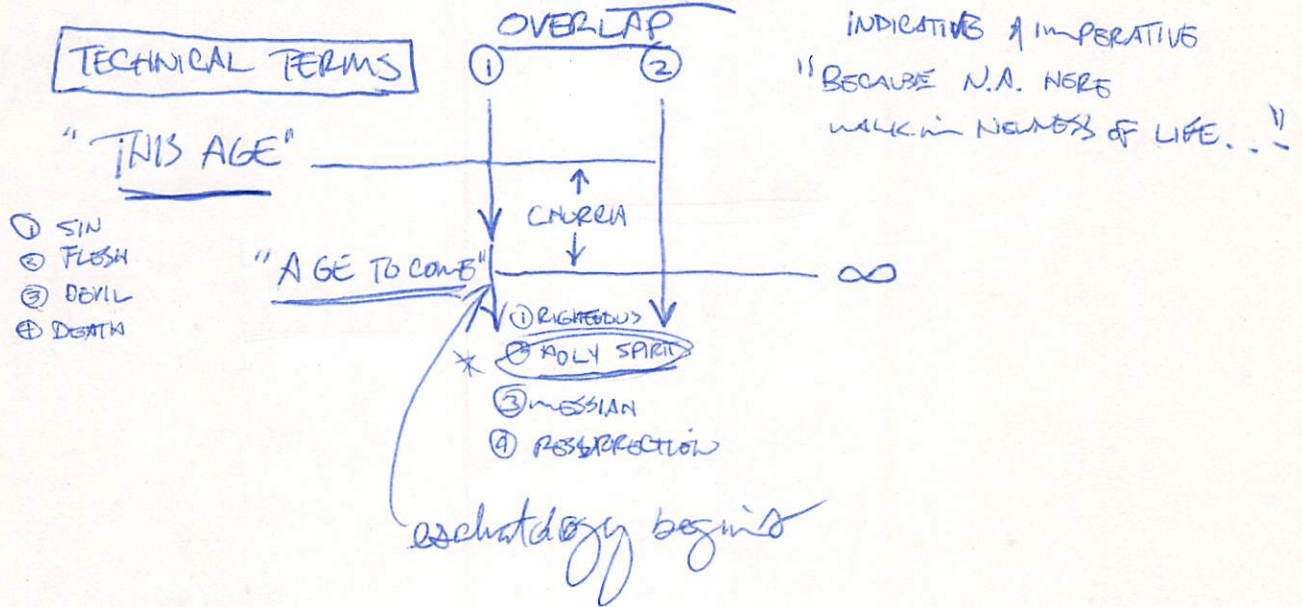
F. The eschatology of Paul

1. Paul's eschatology is also based upon this chronological dualism.
2. Paul speaks of "this age" in Rom. 12:2; I Cor. 1:20; 3:18
 - a. Also see "the present age" (I Tim. 6:17 [Greek]; 2 Tim. 4:10; Tit. 2:12)
 - b. "the present time" (Rom. 8:18; 11:5)
3. Paul refers to "the age to come" in Eph. 1:21 (see also "kingdom" which is a synonym)
4. Paul speaks of both ages in Eph. 1:21

5. N.T. eschatology adds a new development to the eschatological dualism begun in the O.T.

- a. In the O.T., Yahweh's redemptive coming (the Spirit in Messiah) was to initiate the age to come
- b. Since Yahweh and His Spirit came in Jesus Christ, this new age is said to have begun (Col. 1:13)(REF)
- c. The eschatological gift of the Holy Spirit has been received (Gal. 3:14 REF)
- d. IN I COR. 10:11 Paul describes believers as those "upon whom THE ENDS OF THE AGES HAVE COME."
- e. Still, elements of the Old age continue to survive
 - 1) Bodies continue to be corrupt and die (Heb. 9:27; Rom. 5:17)
 - 2) Flesh continues its evil works (Gal. 6:16-17)
 - 3) Satan and the demons continue to rule (2 Cor. 4:4; Eph. 2:2), and even seek to destroy believers (Eph. 6:10-19)
 - 4) All of this reveals that the old age continues
- f. This means that for believers both ages are realities--the church is caught between the ages. Christians have been introduced to the new age, before the old age has ended. The old age will finally cease at the conclusion of Christ's reign (I Cor. 15:24-28)--then all enemies including death will be put out of commission.

- g. This tension of the ages may be diagrammed as follows (TO BE DISCUSSED IN CLASS) - Rom 12:1, 2 ①



- h. This tension between the ages is fundamental to Paul's ethical exhortations

- 1) The new age has come with Christ and the believer is identified with Christ, who has poured out His Spirit upon the believer (this truth is called the "INDICATIVE," i.e.,

- 2) Believers are urged to allow the Spirit to shape their lives according to the righteousness of the new age (this exhortation is called the "IMPERATIVE," i.e., the command which results from the fact)
FACT → Command
- 3) The "Indicative--Imperative" ethic is the exhortation to holiness based upon the factual situation. Because the believer is in the new age, he should act accordingly (hence the indicative leads to the imperative).
- a) E.g., the believer is identified with Christ's death (Rom. 6:3); therefore, he should consider himself dead to sin (Rom. 6:11).
- b) E.g., the believer is united to Christ in His resurrection (Rom. 6:5); therefore, he should consider himself to be alive to God (Rom. 6:11).
- c) Paul urges believers not to be "conformed to this age" (the old age), but are to be transformed by God's Spirit (the new age gift) (See Rom. 12:2).

G. Conclusion: when does eschatology begin?

1. With Yahweh's coming in Christ
2. With the giving of the Holy Spirit (the eschatological sign)
3. The church exists in the new age; it is comprised of eschatological people
4. With the Christ-event, eschatology begins.
5. Yet, along with the beginning of eschatology there is a continuation of the old age; therefore, the church is caught in this overlap time. It is up to the believer as to which age will dominate in his life.

Course of the Overlap Period

If eschatology has already begun in this present era, then we who inhabit this time of old age-new age tension naturally desire to know as much of the eschatology in this period as possible. If we can structure a prophesied picture of the overlap period, then we can gain a perspective of where our present era is going in the plan of God.

Did Jesus know that there would be an overlap period? If He did, then does He say anything about it? As inhabitants of the overlap, we want to know what it holds for us--whether it is to be like God's kingdom (the new age) or Satan's kingdom (the old age) or some combination thereof.

THE MYSTERY OF THE OVERLAP

What is a mystery?



I. Definition of "Mystery"

A. In a non-biblical sense, a "mystery" is often thought of as an unknown fact, e.g., the mystery of who killed the heir in a detective story.

B. In a biblical sense, however, this idea is only half true.

- μυστήριον
1. The Greek word "mystery" (musterion) is found some 27 times in the N.T. and 20 of these are in Paul's writings, often to describe the overlap period.
 2. The background for the N.T. term is best found in the Greek version of the O.T., the Septuagint (LXX).
 - a. The esoteric nature of the mysteries associated with the ancient mystery cults makes them quite different from N.T. mysteries.
 - b. Daniel 2 uses the Aramaic rahz (translated musterion in the LXX) eight times. Each of which stresses a divine secret revealed to man through the prophet (see vv. 18, 19, 27, 28, 29, 47). All of these are furthermore eschatological secrets made evident.
 3. In the N.T. musterion ("mystery") becomes highly technical as it is founded upon the usage of rahz in Daniel 2.
 - a. Twice Paul declares what comprises a mystery. In both cases "mystery" has two elements in its definition.
 - b. USING ROM. 16:25b-26a, IDENTIFY THE TWO ASPECTS IN THE DEFINITION OF "MYSTERY".

- 1) A mystery is a teaching "which has been KEPT
SECRET for LONG AGES PAST.
 - 2) On the other hand, a mystery is a teaching that "NOW
is manifested."
- c. From Eph. 3:4-5 note the two-fold definition of a "mystery".
- 1) A mystery is truth "which IN OTHER
GENERATIONS was not made known to the sons of men".
 - 2) But this truth "has NOW BEEN revealed to His
holy apostles and prophets in the Spirit."
- d. This means, then, that a biblical mystery is old truth newly revealed. It is theology not clarified in the O.T., but revealed through the authors of the N.T.

II. Mysteries of the Overlap Period

- A. (Since the overlap period itself was a previously unknown reality (i.e., a mystery), it is no wonder that the term "mystery" is used to describe aspects of this time.
- B. The various mystery--aspects of the overlap time are especially set forth by Paul (match the following Scriptures with the mystery--truth regarding the present overlap period each teaches).

- | | | |
|-----------------|----------|---|
| 1. Rom. 11:25 | <u>D</u> | a. Complete activity of Christ |
| 2. I Tim. 3:16 | <u>A</u> | b. Lawlessness at work |
| 3. Eph. 6:19 | <u>F</u> | c. Not everyone will die |
| 4. Eph. 3:3-9 | <u>E</u> | d. Partial hardening of Israel |
| 5. I Cor. 15:51 | <u>C</u> | e. Gentiles share equally in God's promise |
| 6. 2 Thess. 2:7 | <u>B</u> | f. The gospel itself |

III. Utilization of Revelation 2-3

Does Rev. 2-3 prophesy the course of this overlap period? (TO BE DISCUSSED IN CLASS)

- A. J. D. Pentecost says, "It would seem evident, then, that John, in writing to the seven churches, is depicting this present age from the inception of the church to the judgment of the apostate church prior to the second advent" (Things to Come, p. 150).

<u>Church</u>	<u>Era Prophesied</u>	<u>Emphasis</u>	<u>Parable</u>
1. Ephesus -- Pentecost - AD 100		(Evangelism--Wheat and Tares)	
2. Smyrna -- Nero - AD 300		(Persecution--of Mt. 13)	
3. Pergamos -- 300 AD - AD 800		(Growth--Mustard Seed of Mt. 13)	
4. Thyatira -- 800 AD - 1517		(Papal domination--Leaven of Mt. 13)	
		Doctrinal corruption	
5. Sardis -- Reformation - last days		(Rise of state church--Treasure hid Mt. 13)	
6. Philadelphia -- Last days		(True church--pearl)	
7. Laodicea -- Last days		(Apostasy--dragnet)	
(from Pentecost, p. 153)			

WHY REJECT PENTACOST'S VIEW:

SEVEN REAL CHURCHES - NO PROPHETIC INFERENCES -

23

- ① - EPHESIAN - 1ST CENTURY EVANGELISM - WHERE?
- ③ PERGAMUM - GROWTH? → BALAAM
- ④ THYATIRA - PAPAL DYNASTY? → GOOD DEED
- ⑤ SARDIS - STATE CHURCH? → ASLEEP CHURCH.



— INTERPRETATION: JUST LIKE EPH COL, ROMANS, ETC. —
ONE HISTORIC CHURCH IN ONE HISTORIC SITUATION —
— APPLICATION → ALL 7 CHURCHES TO US.

II. The Mystery of God's Kingdom

- A. In gospels of Mark, Luke, and Matthew the Lord's kingdom offer seems to come to some kind of crises point as it is clearly and generally rejected (see Mk. 3:20-35; Lk. 7:30-35; Mt. 12). In response to this rejection Jesus gives a series of parables on "the mystery of the kingdom" (see Mt. 13:10-16).
- B. While Matthew and Luke speak in the plural ("mysteries of the kingdom") (Mt. 13:11; Lk. 8:10), Mark condenses the idea to a singular "mystery of the kingdom."
1. This means that all the different parabolic mystery concepts can be boiled down to a single idea of mystery.
 2. This one idea of the mystery concerning God's kingdom is key to a discussion of the overlap period.

C. George Ladd well defines this mystery

1. "The mystery of the kingdom is the coming of the Kingdom ¹ into history ² in advance of its apocalyptic manifestation" (Jesus and the Kingdom, p. 218). ³

2. "The new truth, now given to men by revelation in the person and mission of Jesus, is that the Kingdom which is to come finally in apocalyptic power, as foreseen in Daniel, has in fact entered into the world in advance in a hidden form to work secretly within and among men." (Jesus, p.221)

3. Having had His kingdom offer rejected, Jesus now reveals the new truth that God's kingdom will now come in a way completely unrevealed before this time. This unexpected mystery arrival of God's kingdom does not replace the full apocalyptic coming of God's kingdom which had been prophesied, rather the mystery coming of the kingdom precedes its final coming.

- D. In preparation for interpreting the mystery parables of Mt. 13, it is necessary to first understand how to interpret parables. There are two basic principles of parabolic interpretation (from A. Julicher, Die Gleichnisreden Jesu; see also J. Jeremias, The Parables of Jesus).
1. Do not interpret parables as allegories; do not seek meanings for parabolic details.
 - a. Details of an allegory are important since they are invented by the author for a purpose (cf. the pond of despair in "Pilgrim's Progress").
 - b. A parable, however, is drawn from an event of everyday life and so corresponds to the truth being taught only roughly. Only some of the details apply and these are brought out in its interpretation by the author.
 - c. An allegory expresses an extended series of truths, but a parable contains only a single thrust of truth.

d. Determine whether the author or the situation is creating the details and label the following accounts as "parable" or "allegory".

- 1) A a rock eats a man
- 2) D a bird eats a worm
- 3) P a man sows some seed
- 4) A a seed sows some men

e. The following illustrate the absurdity of pressing the details of parables

- Lk! {
- 1) Lk. 16:1-13 -- shrewdness is desired by God over honesty
 - 2) Lk. 18:1-8 -- God is unjust and can only be moved by wearing Him out
 - 3) Lk. 11:5-10 -- God does not want to be bothered by the prayers of saints at bedtime.

2. The second principle of parabolic interpretation is that a parable must be understood in the historical life setting (Sitz im Leben) of its author.
- a. In the case of Jesus' parables, they are to be seen in the light of His historical purpose (not the church's purpose).
 - b. This means that the parables that speak of the mysteries of the kingdom concern the kingdom not the church.
 - c. While there may be applications in the church, these parables declare a mystery (new truth) not about the church but, as the parables themselves state, about the kingdom itself.

E. Brief interpretations of the parables regarding the mystery of the kingdom (on the parables of Mt. 13 for traditional dispensational interpretations see J. D. Pentecost, Things to Come, pp. 138-49 and for the traditional non-dispensational interpretations see G. Ladd, Jesus and the Kingdom, pp. 214-38).

1. The Four Soils (given in Mt. 13:3-9 and interpreted by Jesus in vv. 18-23)
 - a. The kingdom has not entered the world with a great apocalyptic inbreaking, but is being sowed quietly among men by the Son of Man.
 - b. Opposed to the gospel of the kingdom is the devil (the birds), shallow acceptance (rocky places), and the world (thorns).
 - c. The primary interpretation concerns Jesus' proclamation of God's kingdom; but in application, this same situation can be seen in the church's proclamation of Jesus.

~ DISPENSATIONAL INTERP: ^{EVANGELISTS} PREACHING TODAY & RESPONSE
 OF → POWER / JESUS → PERSUASION
 TRUTH: JESUS' OWN PREACHING → THEM

2. The Wheat and Tares (given in Mt. 13:24-30 and interpreted by Jesus in vv. 36-43)

- a. God's kingdom has not begun with the great apocalyptic purification by judgment traditionally expected, but the kingdom begins with a mixed company of righteous and unrighteous people.
- b. Purification by divine judgments will take place at the coming again of the king.
- c. THE MIXED FIELD, THEREFORE, IS NOT THE CHURCH, BUT ACCORDING TO V. 38 IS THE WORLD.

DISPEN. - CHURCH INTERP. → "YOU MAY BE SITTING NEXT TO A TARE - DON'T JUDGE THEM - LET ~~THE~~ ~~SOBLES~~ DO IT."

TRAD - MYSTERY OF KINGDOM: CO-EXISTENCE OF GOOD & BAD, KINGDOM COME w/o SEPARATION
JUDGEMENT.

3. The Mustard Seed (given in Mt. 13:31-32)

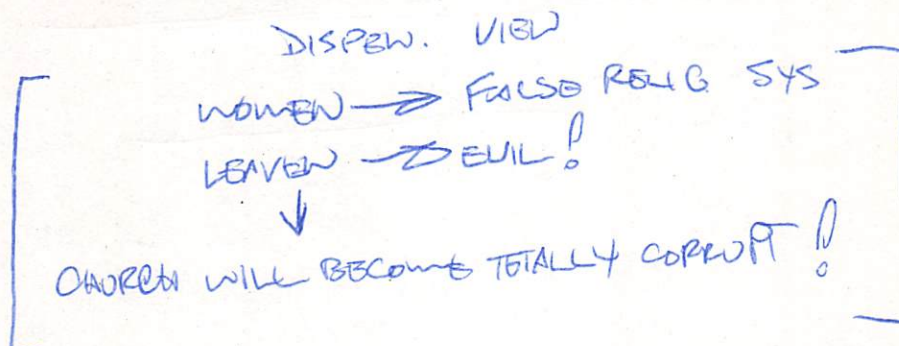
(TO BE DISCUSSED)

ESUS DOESN'T INTERP.

(IN THE CHURCH. CONFESSING OF ~~THESE~~ - SMALL CHURCH,
ABNORMAL GROWTH { BIRDS - JATAWIR! })

KINGDOM BEGINS IN INSIGNIFICANT WAY - ~~MAKES~~
~~OVER THE~~ KINGDOM HAVE WORLD IMPACT - GROW &
TAKE OVER!

4. The Leaven (given in Mt. 13:33) (TO BE DISCUSSED)



TRAD

LEAVEN → PERMEATION - ONE → TO ANOTHER

KINGDOM PERMEATING THE WHOLE WORLD;

TOTALLY DOMINATE.

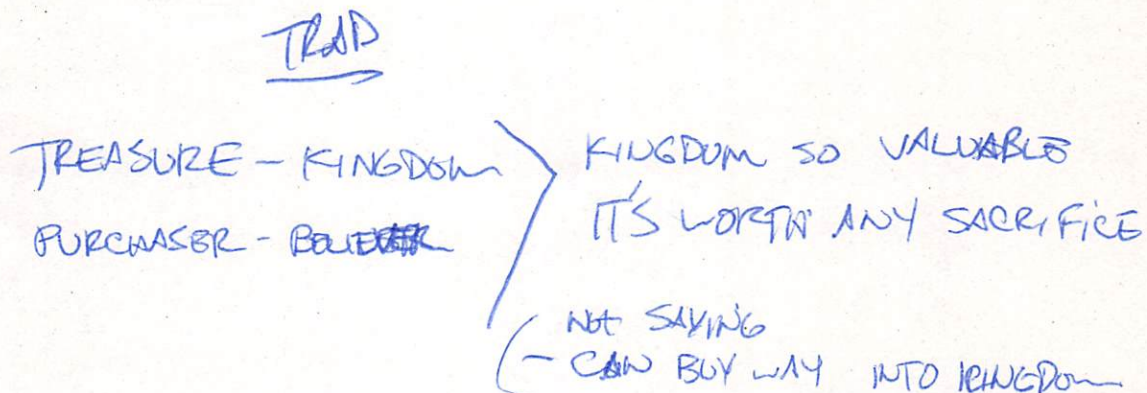
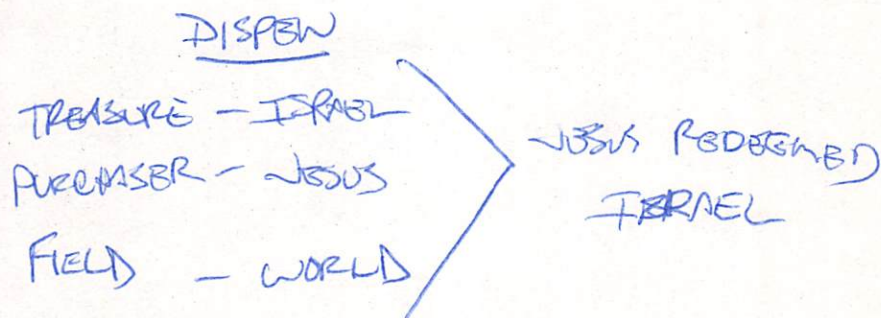
FALSE COPIES

MIXED SEED - LEAVEN

DRAGNET - TAKES

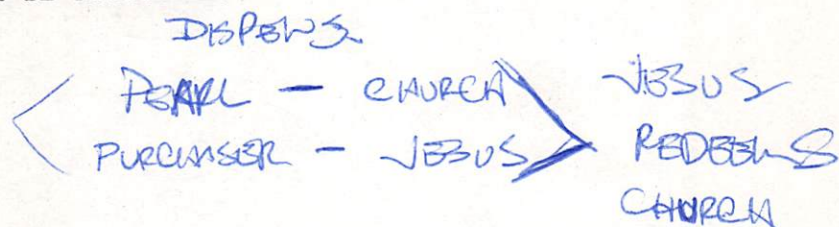
TREASURE - PEOPLE

5. The Treasure (given in Mt. 13:44) (TO BE DISCUSSED)



6. The Pearl (given in Mt. 13:45-46)

(TO BE DISCUSSED)



TRAD.

PEARL - KINGDOM
PURCHASER - BELIEVER

SAME AS FIELD
KINGDOM WAY OF
ULTIMATE SACRIFICE.

LK 18:29-30

7. The Net (given in Mt. 13:47-50) (TO BE DISCUSSED)

DISPOS.
SEA - GENTILE NATIONS

ALL UNCLEAN
GENTILES (UNBELIEVER)
WILL BE EXCLUDED FR.
KINGDOM

TRAD

THE KINGDOM WILL
CONTAIN MIX CO. (GOOD &
EVIL) TIL FINAL
SEPARATION

8. Summary

- a. All these parables point toward a single thrust: God's kingdom came with Jesus in a completely unexpected way.
- b. The kingdom is spread by persuasion, not power, and it must be received by people to be effective.
- c. But even in these insignificant and preliminary aspects of the kingdom, it is to be valued above all else in life.
- d. Since all the hearers are said to have understood these things (Mt. 13:51), it is further doubtful that the church, rather than the kingdom, is directly in view.

The Tribulation

Eschatology begins with the ministry of Jesus Christ and proceeds through the succeeding period of the church. Its continuation from these eras leads to a disastrous time of evil called the period of tribulation. Unlike the so-called overlap time, the tribulation is no mystery. It is clearly predicted and pictured in the O.T. and is given further delineation in the N.T.

Why will God bring a period of intense tribulation upon mankind and the world? Who will be present on the earth during this time of trouble? And does God's purpose in the tribulation have different facets according to the various kinds of people on earth during this time? And perhaps more basically, what is "tribulation"? What does it signify?

The Term "Tribulation:

What does it mean?



I. Terminology For This Period of Trouble

A. The Day of Yahweh

1. As the normal Eastern "day" contained both a period of darkness and light (cf. Gen. 1:5, etc. "evening and morning"), so the eschatological day possessed a period of trouble (darkness) and blessing (light).
2. The Day of Yahweh is not a literal twenty-four hour day, but rather it is a day in the sense of a "period" (cf. "the hour of testing" in Rev. 3:10, which is not a literal hour but a period).
3. This is no normal period or day, for it is characterized as belonging to Yahweh.
 - a. It is a time when God Himself will intervene in human affairs.
 - b. This intervention is done to preserve His people, judge their adversaries, and establish peace.

4. The evening or darkness of this day represents the time of tribulation; the morning itself will dawn the kingdom of God.

5. Because the term "the day of Yahweh" became such a popular technical phrase, its content could be maintained by a shortened or altered form. PLEASE MATCH THE PASSAGES BELOW TO THE APPROPRIATE SYNONYM OF "THE DAY OF YAHWEH."

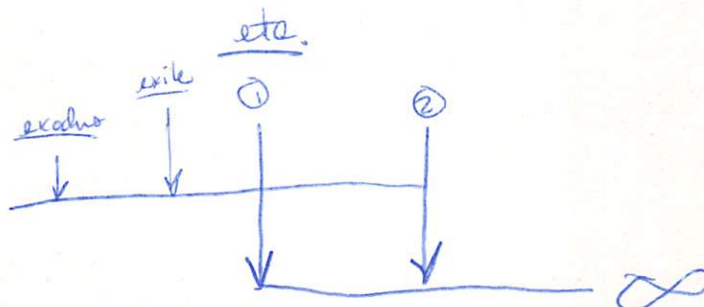
- | | | |
|--------------------------|----------|---------------|
| a. "The day . . . | <u>2</u> | 1) Isa. 20:6 |
| b. "That day . . . | <u>1</u> | 2) Isa. 30:26 |
| c. "The great day . . ." | <u>3</u> | 3) Rev. 16:14 |

6. While the technical phrase "the day or Yahweh" (and its synonyms) can and does signify both judgment (especially tribulation) and blessing (the kingdom), most of the time it stresses the negative element, i.e., the tribulation itself (cf. Amos 5:18-20; Isa. 2:12-13; etc.)

7. "The day of Christ"

- a. This phrase is an obvious Christianizing of "the day of Yahweh," since Yahweh and Christ are synonymous in many N.T. contexts (John 10:11 cf. Ps. 23:1; etc.).
 - b. One major difference between the two phrases is the matter of emphasis
 - 1) While "the day of Yahweh" emphasizes the idea of judgment and tribulation, "the day of Christ" stresses the idea of the blessings and salvation of Christ.
 - 2) One reason for this is that the latter is applied only to the situation of the church and not the disobedient and unbelieving.
 - c. "The day of Christ" is found only in Paul and only at I Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16
 - d. This term is never used of the tribulation itself.
8. Join the idea of the eschatological Yahweh's day into the chart of the two ages. (TO BE DISCUSSED)

D/X, D/C etc all pertainments of God into human history.



B. The Tribulation

1. Obviously "tribulation" is a word that expresses something negative and painful.
2. "Tribulation" literally means "pressing, pressure" USING THIS FUNDAMENTAL MEANING, NOTE THE APPROPRIATE ILLUSTRATION OF THE TRIBULATION MENTIONED IN THE FOLLOWING.
 - a. Rev. 14:19-20 WINE PRESS
 - b. Isa. 66:7-9 CHILD BIRTH
3. Uses
 - a. The pressure of war and seige (Mt. 24:21, 29)
 - b. The pressure of deprivation and poverty (2 Cor. 8:13)
 - c. The pressure of Christ's suffering (Col. 1:24)
 - d. The pressure of God's eschatological wrath, i.e., the tribulation (Mt. 24:29)
4. MARK THE SYNONYMS FOR "THE TRIBULATION" IN THE FOLLOWING PASSAGES.
 - a. Isa. 26:20-21 INDIGNATION
 - b. Rev. 3:10 THE HOUR OF TESTING
 - c. Jer. 30:4-7 THE TIME OF JACOB'S DISTRESS

C. The Great Tribulation

1. This phrase is used by Jesus in Mt. 24:21, but it seems to describe not the entire seventieth week but only the final and worst half.
 - a. WHAT MARKS THE BEGINNING ("THEN" OF MT. 24:21) OF THE "GREAT TRIBULATION," SEE MT. 24:15-20? THE ABOMINATION
OF DESOLATION.
 - b. According to Dn. 9:27 this abomination will be established in the middle of the seventieth week or forty-two months after the tribulation begins (see Rev. 13:5).
2. In Rev. 2:22; 7:14 "the great tribulation" is the threatening time of suffering and death, i.e., the final half of the seventieth week.

D. The Day of Wrath

1. This title comes from the attitude of God toward the disobedient during the tribulation.
2. The tribulation is the event where God visibly demonstrates His indignation against sin and sinners.
3. In Zeph. 1:14-16 "a day of wrath" is merely one of six descriptive "day" phrases applied to the day of Yahweh.
4. What is it in people that brings on God's wrath (see Rom. 2:5)?
STUBBORNNESS AND UNREPENTANT HEARTS
5. See this time of wrath in Rev. 6:16-17.
6. God's wrath is expressed in a multiplicity of different judgments upon the earth. These are outlined in Rev. 6-19.
 - a. Judgments Rev. 6:1-17 cf. Mt. 24:5-8
 - 1) What is the significance of the scroll and its seven seals
(Rev. 6:1-2)? (TO BE DISCUSSED IN CLASS)

- (1. BOOK OF SMO
 2 " OF WRATH
 3 " OF LIFE
 4 " OF WORKS
 5. BITTER BOOK)

(V. 9... LAMB WORTHY
 V. 5 LOW OF JUDAH)

Jer. 32 - TITLE DEED TO (SEALED SCROLLED)

?

REFERENCE!

2) Seven seal-judgments:

- a) First (Rev. 6:1-2)--a white horse conqueror
- b) Second (Rev. 6:3-4)--wars
- c) Third (Rev. 6:5-6)--famines
- d) Fourth (Rev. 6:7-8)--death of a fourth of the earth
- e) Fifth (Rev. 6:9-11)--vengeance for martyrdoms
- f) Sixth (Rev. 6:12-17)--earthquakes and celestial disturbances
- g) Seventh--the seventh seal is probably to include the trumpet judgments which follow

b. Sealing for protection of 144,000 from the twelve tribes of Israel

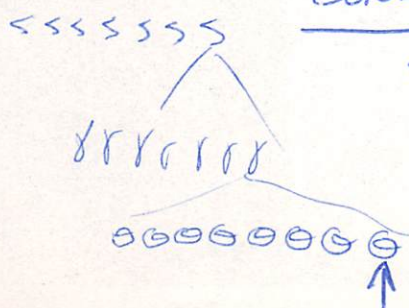
(Rev. 7:3-8 REFERENCE)

c. Trumpet judgments Rev. 8:1-9:21

- 1) Severity increases (cf. Rev. 6:16-17)
- 2) This is "the great tribulation" beginning (Mt. 24:15ff)
- 3) Judgments
 - a) First (Rev. 8:6-7)--a third of earthly greenery burned up
 - b) Second (Rev. 8:8-9)--a third of the seas, fishes, and ships destroyed
 - c) Third (Rev. 8:10-11)--a third of fresh water poisoned
 - d) Fourth (Rev. 8:12-13)--a third of celestial lights darkened
 - e) Fifth (Rev. 9:1-12)--five months of demonic torture
 - f) Sixth (Rev. 9:13-21)--a third of mankind destroyed
 - g) Seventh--the seventh trumpet is probably to include the bowl judgments which follow

- d. Testimony of God's two witnesses (Rev. 11)
- e. Beast out of the sea (antichrist) (Rev. 13:1-10)
- f. Beast out of the earth (antichrist's religious prophet) (Rev. 13:11-18)
- g. Bowl judgments Rev. 15:1-16:21
 - 1) Final and most severe barrage of judgments
 - 2) Bowls are filled with divine wrath (Rev. 16:1)
 - 3) Judgments
 - a) First (Rev. 16:2)--physical disease
 - b) Second (Rev. 16:3)--death of all in the seas
(ecological disaster)
 - c) Third (Rev. 16:4-7)--fresh water contaminated
 - d) Fourth (Rev. 16:8-9)--sun flares burning people
 - e) Fifth (Rev. 16:10-11)--political and civil distortions
 - f) Sixth (Rev. 16:12)--Euphrates dried up for Eastern invasion
 - g) Seventh (Rev. 16:17-21)--most terrible earthquake and giant hailstones
- h. Judgment of Babylon the great Rev. 17:1-18:24
- i. Christ's kingly advent Rev. 19:1-21
- j. White throne judgment, millennial reign of Christ, final rebellion and judgment Rev. 20:1-15
- k. New heaven and earth and new Jerusalem Rev. 21:1-22:21

CONJECTURES: SEVENTH BOWL POURED -
SEVENTH TRUMPET \rightarrow SEVENTH SEAL



REF!

E. Daniel's Seventieth Week

1. This title for the tribulation comes from Dan. 9:24-27 (REF and INTERP)
2. LIST OUT THE SIX RESULTS TO OCCUR AFTER THE SEVENTY "WEEKS" (OR SEVENS, I.E., HEPTADS) IN V. 24.
 - a. TO FINISH TRANSGRESSION
 - b. TO MAKE AN END OF SIN
 - c. TO MAKE ATONEMENT FOR INIQUITY
 - d. TO BRING IN EVERLASTING RIGHTEOUSNESS
 - e. TO SEAL UP VISION & PROPHECY
 - f. TO ANOINT THE MOST HOLY PLACE
 - g. These six items mean the manifestation of God's kingdom under Messiah

3. What is a "week" in Dan. 9:24-27? (TO BE DISCUSSED IN CLASS)

HEB WORD "7" \Rightarrow "70 (weeks) \times 7 $\frac{1}{2}$ "

TRAD. DISPENSATION - 70 WEEKS (7s) OF YEARS.

COVENANT THEO. -

MEANING -

MESSIAH WOULD COME A
PERFECT TIME 70th WK
MOST PERFECT TIME.

70 \times 7 yrs = 490 yrs. to Jesus

70th = 3 $\frac{1}{2}$ yrs mid-week

LIBERALS: DANIEL AROUND
150 BC. - 70-7s (days) ONE
yr. 'til messiah comes -
He was wrong

4. Events of the 70 weeks

- a. v. 25 -- 69 weeks (483 years) from the decree to rebuild Jerusalem (Neh. 1:3; 2:1-8 -- 445 B.C.) until "Messiah the Prince" comes
- b. v. 26 -- after his coming, Messiah will be cut off and have nothing (i.e., will die).
- c. v. 27 -- tribulation and abomination during the seventieth week (especially the latter half) under "the prince who is to come" (i.e., antichrist)
 - 1) Hence, the seventieth week of Daniel is the seven year (one week) tribulation period.
 - 2) The so-called abomination of desolation is set up in the middle of the week (after three and a half years) and so signals
"the great tribulation" of Mt. 24:15
- d. The seventy weeks therefore represent the time of gentile domination of Palestine and the world (i.e., "the times of the Gentiles" mentioned in Lk. 21:24). It is the time when Israel ("your people") is the focus of God's plan.

II. The Abomination of Desolation

- A. The importance of this event cannot be overstressed. Not only does Daniel key in on it as the beginning of the most terrible Jewish persecution in the future, but Jesus likewise uses it to signal the beginning of the end. The abomination of desolation is the single most significant event to occur in the tribulation.
- B. Terminology of "the abomination of desolation"
1. "Abomination" → a detestable thing in the eyes of God and His people
 2. "Desolation" -- a sacrilege of the holy sanctuary (cf. Dan. 8:13; 9:17-18; 11:31)
 3. "The abomination of desolation" is found in Dan. 11:31, 12:11; Mt. 24:15; Mk. 13:14 (historical prefiguring by Antiochus Epiphanes)
 4. Dan. 9:27 contains a different phrase, but the two terms ("abomination" and "desolation") are there and so it seems to refer to this same blasphemous desecration involving the holy sanctuary predicted of the tribulation time.

C. Time of "the abomination of desolation"

1. Mt. 24:15 speaks of this desecration as still future from Christ, and so it was not historically fulfilled before Christ's day
2. According to Dan. 9:27 and 12:11 it will occur in the tribulation week and it will mark the midpoint of this week

D. Nature of "the abomination of desolation"

1. Mt. 24:15 (REFERENCE) -- Jesus says "when you see . . .," making it clear that this desecration is a visual sign to be perceived
 - a. Jesus also puts it "in the holy place," i.e., in the locale of the temple
 - b. Furthermore, He instructs those who recognize it to "flee," because it should strike terror in the hearts of the faithful

2. Mk. 13:14

- conjecture*
- a. In this passage, the word "standing" is a masculine participial
 - b. This hints that this great future sacrilege might involve a man

3. 2 Thess 2 :3-4

- a. This passage seems to describe the same event, though it is not so named here "the abomination of desolation"
- b. "The man of lawlessness . . . the son of destruction" is probably antichrist
 - 1) Note that he "opposes and exalts himself above every so-called god or object of worship." He will compete with all religion.
 - 2) In fact, it says he will be "displaying himself as being God." Here is a kind of visual sign or display of idolatry.
 - 3) That this sacrilege is to take place "in the temple of God" verifies that this is the abomination supreme that will mark the middle of the tribulation.

4. Rev. 13:11-15 gives further details on this desecration.

$\Delta \& B =$ ANTI-CHRIST
 MAN OF SIN ~~SETT~~ING SELF UP AS GOD IN
 HOLY PLACE * CHIEF ESCAT. SIGN
 JESUS, PAUL, DAN, JOHN - LOOK OUT! $\downarrow 3\frac{1}{2}$
 X

E. Summary

Join the following descriptions with the term which best symbolizes their meanings (the terms are listed below).

1. The tribulation is the time when God Himself will act directly in human affairs C
2. It is the day when God will pour out His anger upon the ungodly B.
3. It is a time of much pressure and pain for man D.
4. It will again bring the Jew into focus in God's plan D G
5. Yet, the greatest part of this pressure occurs in the last half E.
6. It is the last of gentile domination in the world F.
7. The tribulation will be marked by the most horrible human sacrilege of all times A.
 - a. The abomination of desolation
 - b. The day of wrath
 - c. The day of Yahweh
 - d. Tribulation
 - e. The great tribulation
 - f. The time of Jacob's trouble
 - g. Daniel's seventieth week

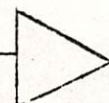
Armageddon

According to Revelation 16: 14-16, the kings and armies of the whole world will one day be gathered together for "the war of the great day of God, the Almighty." This is the eschatological war or battle that climaxes the catastrophies of the tribulation. The place where this struggle is to be carried out is called "Har-Magedon" or "Armageddon."

Where is Har-Magedon? What is it? And what is to take place at this war or battle? This final world conflict has been a focal point of much theological, as well as mythical, thinking. In this section we hope to analyze what the Bible itself has to say about Har-Magedon.

THE TERM

What does Har-Magedon mean?



I. The Term Har-Magedon

- A. Used only once of this future eschatological battle: Rev. 16:16
- B. Made of two Hebrew words
 1. Har which means "mountain"
 2. Megiddo which is the name of the mountain
 - a. Located on the southern side of the plain of Jezreel
 - b. Notorious military stronghold in the O.T.
(see Josh. 12:21; 17:11; Judges 1:27; 5:19; II Kings 9:27, etc.)
- C. Though Har-Magedon is found only once with reference to this final battle of the age, the battle itself is referred to often in the Bible (see Jer. 51:27-36; Daniel 2:7-9, 11-12; Joel 3:9-15; Zeph. 3:8; II Thes. 2; Rev. 13-19)

II. The Participants of Har-Magedon

A. Western kings

1. The kingdoms of the Roman Empire west of Palestine (western Europe today) are somewhat united under the leadership of the antichrist. This lawless ruler is especially pre-figured in Syria's Antiochus Epiphanes (see Daniel), who historically persecuted God's people mercilessly.
2. The antichrist idea is found under various titles in the Bible.
FROM EACH SCRIPTURE BELOW FIND THE NAME THIS FINAL WESTERN RULER BEARS.

- a. Daniel 9:26 THE PRINCE WHO IS TO COME (emphasizing his eschatological role)
- b. Daniel 8:23 KING (emphasizing his sovereignty)
- c. Daniel 9:27 ONE WHO MAKES DESOLATE.
(stressing his role in the abomination of desolation)

- d. II Thes. 2:3 MAN OF LAWLESSNESS (stressing his rebelliousness before God) and SON OF DESTRUCTION (stressing God's destiny for this ruler).
- e. Rev. 13:1-2 (cf. Dan. 7:3 ff.) BEAST (emphasizing his ravenous character).
- f. I John 2:18 _____ (emphasizing his role of opposition to God and His Christ). [USING A CONCORDANCE DETERMINE HOW MANY PLACES IN THE BIBLE THIS TERM IS USED OF THIS ESCHATOLOGICAL ENEMY ANTICHRIST . Still it remains his most popular name in the church.]

B. King of the North

1. Mentioned in Daniel 11:40, etc.
2. North of Palestine used to be the old Assyrian and later Syrian empires. Today this is the territory of Turkey and the Soviet Union.
3. This power appears to be allied with the Southern powers.

C. King of the South

1. See Dan. 11^e-40.
2. South of Palestine and Jerusalem is the land of Egypt and other Arabian nations.

D. Kings of the East

1. See Dan. 11:44; Rev. 16:12
2. East of Jerusalem is the Orient and especially the land of China. (?)

E. Israel

1. Dan. 9:24-27, etc.
2. Israel, which has only recently become a nation again (1948), is predicted to play a central role in this future struggle that will end the times of the gentiles.

F. Jesus Christ and His Saints

1. See Dan. 2: 44-45; Rev. 19
2. Jehovah Himself will also play a central role in this battle.
In fact, He takes the determinative part.

III. Events Surrounding Har-Magedon (analyzed briefly from the chief texts covering this struggle)

A. Dan. 7:7-8, 20-25

1. Antichrist's empire comes in some way as an extension of the fourth gentile kingdom, the historic Roman Empire (7:7-8).
2. Antichrist begins insignificantly as a "little horn", but full of wisdom and powerful speech. (7:8)
3. Antichrist gains his power through destroying three other kingdoms. (7:8, 24)
4. In his conquering of the world, antichrist wages war with God's saints. (7: 21,23)

5. Antichrist will be in full power for "a time, times, and half a time" (the three and a half years of the last half of the tribulation). (7:25)
6. Antichrist and his empire will be in control of the world when God comes to give the kingdom to His saints. (7:22)

B. Daniel 8:23-25

1. At a time of many transgressors, antichrist will arise as a powerful and impressive ruler. (v.23)
2. Antichrist's power is said not to be his own (see Satan's role in Rev. 13:4), but he will wilfully destroy people, especially the saints. (v.24)
3. Antichrist is characterized as shrewd, deceitful, and proud, destroying those who think they have peace. (v.25)
4. Eventually antichrist will stand against "the Prince of princes" and will then be crushed by divine strength. (v.25)

C. Daniel 9:26-27

1. Here, antichrist is said to come and destroy both Jerusalem and its sanctuary, even to the point of setting up the abomination of desolation. (vv. 26-27)
2. Having made a firm agreement with Israel for seven years, he breaks it after three and a half years and puts an end to sacrificial worship in order to make the sanctuary desolate, which is chief of all abominations. (v.27)

D. Daniel 11:36-12:1

1. Here the wilful and proud antichrist (as perhaps seen through the historic Antiochus Epiphanes) is said to prosper in his blasphemies (11:36).
2. Antichrist is described as having no regard for the true God (or gods, Elohim) of his fathers (not clearly stating whether they are Jewish or gentile), nor has he any desire for women (perhaps suggesting his homosexuality) (11:37). His god instead is that of power and money (11:38). He is particularly helped in battle by "a foreign god" (perhaps Satan, Rev. 13:4) (11:39).
3. In the eschatological war, it is said that the antichrist will eventually be attacked by the king of the Northern powers (11:40).
4. But antichrist, evidently, prevails, conquering Palestine and Egypt, etc. (11:41-43)
5. Some kind of rumors from the east and north are said to disturb this lawless king (11:44). This may refer to some kind of new alliance and invasion. (see Rev. 16:12).
6. All in all, these struggles are presented as "a time of distress such as never occurred since there was a nation until that time" (12:1). It is not certain when precisely it begins, but this is Armageddon!

E. Joel 3:9-15

1. This is a short poem depicting the preparation for Har-Magedon.

2. Soldiers are called to assemble, and plowshares and pruning hooks are to be altered into instruments of war (vv. 9-10, cf. Micah 4:3 for the changing of weapons into agricultural tools for the kingdom).
3. Nations are gathered at some unknown valley of Jehoshaphat, later called "the valley of decision", to be judged by God. This may be Har-Magedon itself or more probably a place of divine judgment following this battle (vv. 11-15).

F. Zephaniah 3:8

1. Again in a form of poetry, reference is made to Har-Magedon.
2. Behind all the intrigue of nationalism and strategic plotting, Zephaniah declares that it is Yahweh Himself who assembles the nations.
3. The purpose is that God might pour out His wrath upon the nations.

G. II Thessalonians 2: 3-12

1. Before Christ will return, the readers are told that there must first be a time of general apostasy and the revelation of anti-christ. (v.3)
2. Primary focus is upon what seems to be the abomination of desolation as a sign (see Mt. 24:15 ff.) (v.4).
3. Why has not antichrist begun his evil activity? Because he is presently being restrained and will be restrained until the

restrainer is withdrawn (vv. 6-7). If indeed God is the only possible restrainer of the satanically empowered antichrist, then perhaps He restrains through His Spirit, which will in some sense be withdrawn (perhaps at the rapture of the church, I Thes. 4: 13-18).

4. Antichrist's powers are attributed to Satan, but his deceptiveness is ultimately permitted by God Himself. (vv. 9-12)
5. When his wickedness is finished, antichrist will be destroyed by the Lord at His Coming, when He will slay this lawless one with "the breath of His mouth", i.e., His Word. (v.8)

H. Revelation 13-19

1. Using much of the traditional descriptive language of Daniel, antichrist is pictured as associated with a powerful beast from the sea. (13:1-2)
2. The beast or antichrist is said to receive healing (perhaps by Satan 13:4) from a seemingly fatal wound. (13:3)
3. Worship is directed toward the devil for his giving of authority to the beast. (13:4)
4. For forty-two months, or three and a half years, the antichrist blasphemes God and His (13:5-6), also he overpowers the saints and controls virtually the world (13:7-8).
5. Satan also inspires the beast's prophet who garners religious fervor for the beast and establishes some kind of image of antichrist to be worshipped by all. (13:11-15)

6. Faithful servants of antichrist, in opposition to the true Christ, are manifested by a mark on the right hand or forehead, of either the name or number of the beast. This identification is essential for economic endeavors (13:16-18). Yet, all who bear such a mark are clearly marked out as enemies of God (14:9-11). Those who refuse the mark do so in faith (14:11). For this reason martyrdom is pronounced blessed (14:13).
7. At this point, there is given a proleptic declaration of God's great winepress of wrath squeezing until the blood runs bridle high (14:17-20).
8. In Rev. 15-16, the seven bowl judgments are poured out on the earth.
9. One other strategy of antichrist involves his utilization of some kind of apostate religious institution and great economically prosperous city known as the harlot, "Babylon the Great" (17:1-11). Eventually, after using her, the antichrist and his ten kings will slaughter this harlot (17:12-18).
10. Again, the glorious end of this brutal ruler and his realm comes with the arrival of Jesus Christ and His celestial armies to take over the planet (Rev. 19:1-14).
11. With the sword of His mouth, the true Christ slays the nations gathered (presumably at Har-Magedon) (Rev. 19:15-18).
12. Antichrist and his religious prophet are then taken to judgment and cast into the burning lake, later to be joined by their cohort, Satan himself (Rev. 19:19-21).

IV. Conclusion

1. Har-Magedon is representative for the forced cessation of hostilities against God and His people.
2. At Har-Magedon, God physically and forcefully tears back the world from the evil powers controlling it.
3. When this final struggle is finished, so is all gentile authority and "the times of the gentiles".
4. At this point, the crushing stone falls and all rulership is given to God. (Dan. 2:35, 44-45)
5. From the darkness of the tribulation and its culmination at Har-Magedon, God's plan ticks to the dawning light of the millennial reign of Jesus Christ on earth.
6. The title deed of the planet is given to the world's owner, now that its seven seals have been opened.

MOUNTAINS: SYMBOLIC OF SIGNIFICANCE
IN HISTORY — SIGNIFICANCE OF TERRAIN.

GOG & MAGOG → END OF MIL, HIST
TWO G/M THIS & END OF MIL

Rapture

The rapture of Christians to their Lord is an event of varying importance to believers, depending somewhat upon their view of when the rapture occurs. Actually no one knows precisely when the rapture is scheduled to happen, rather the debate centers on the occurrence of the rapture in relationship to the tribulation. Each position has its strong points and weak areas, our job is to examine the evidence and individually to determine which is the most likely position.

The issue boils down to this: will the church be gathered by Christ in the air before, after, or in the middle of Daniel's seventieth week? One other matter will also be dealt with here, that is, who will be raptured, only faithful believers or all believers?

THE TERM "RAPTURE"

What does "rapture" mean?



I. The Word "Rapture"

A. The most complete description of the rapture is found in I Thes. 4:15-18

~~(MEMORY).~~

B. The word "rapture" is nowhere found in I Thes. 4:15-18 or any other biblical text.

1. "Rapture" is derived from the Latin rapio, "to seize, snatch, tear away."

a. Rapio is used to translate the Greek word harpazō, "to catch up, snatch," found in I Thes. 4:17; II Cor. 12:2-4.

ἁρπάζω

b. To be raptured is to be taken from one locale and removed to another by some outside force. It is the "gathering together" of believers to their Lord at His coming (II Thes. 2:1).

2. A second element involved in the rapture of believers is resurrection (I Thes. 4:16b).

a. This means "the dead in Christ" will be joined to new bodies (I Cor. 15:35-58).

b. But for those believers who are alive on earth when Christ comes, these will be changed (I Cor. 15:51-52), i.e., Christ will transform the body. This has reference to the instantaneous alteration of the earthly body into a new Christ-like body, yet without physical death taking place.

C. Definition of "Rapture"

The rapture is that event in God's program when believers in the Lord Jesus Christ are lifted from the world to their Lord in the

atmosphere in order to be with Him forever.

D. THE THREE MAJOR ASPECTS INVOLVED IN THE RAPTURE ARE:

1. WE SHALL NOT ALL SLEEP
2. THE DEAD WILL BE RAISED
3. WE SHALL BE CHANGED

2

II. Partial Rapture

A. View

1. Only the faithful believers in the church will be raptured to Christ and thus saved from the wrath to come.
2. Are partial rapturists likely to be pre- or post- tribulational in their view of the time of the rapture? pre

B. Adherents

R. Govett, G.H. Pember, G.H. Lange, etc.

C. Arguments

1. Rev. 3:10 promises deliverance from "the hour of testing" because the Philadelphians have been faithful, making faithfulness a requirement for rapture.
2. Heb. 9:28 says that Christ will appear the second time for salvation to "those who eagerly await Him", not to all believers.
3. Luke 21:36 instructs the faithful to be on the alert and pray that they might "have strength to escape all these things that are about to take place, and to stand before the Son of Man".

D. Counter-arguments

1. Stating it simply, the biblical texts used above to show that only the faithful will be saved from the tribulation are accepted as stated.
 - a. But it must be remembered that indeed faithfulness is a characteristic of believers (see James 2:14-20; I John 3:8-10; 5:18-20, etc.).
 - b. This means that only the faithful will be delivered and the faithful are believers ("believe" being the verb form of "faith").
 - 1) Thus, the unfaithful servant who was not watching for his Lord will not just lose praise from Jesus, but his Lord "shall cut him in pieces and assign him a place with the hypocrits; weeping shall be there and gnashing of teeth". (Mt. 24:48-51).
 - 2) Phil. 3:20 declares that those who watch for the coming Savior are those whose citizenship is in heaven, i.e., believers.
 - 3) I Thes. 4:17 does not qualify which "we who are alive and remain" will be raptured, but leaves one to believe that all Christians who are alive at Christ's coming for His church will be transformed (see also I Cor. 15:51-52).
2. Theological problems
 - a. The partial rapture theory makes one's eschatological future based upon experience and not upon one's perfect position in Christ.

- b. It also makes one's future dependent, not so much on a faithful life, but one's spiritual condition at the moment of the rapture.
- c. It furthermore makes death a definite advantage at the time of the Lord's coming, since all dead believers will go to be with Christ no matter how close their walk with Christ might have been while they were alive.

III. Post-tribulational Rapture

A. View

1. Christ's church will remain on earth during the time of earth's testing and will undergo man's tribulation but not God's wrath during this time.
2. After the tribulation the dead will be raised and the alive changed, and all will ascend into the atmosphere to escort their Lord back to earth to establish the kingdom in its full form.

- CLASSICAL VIEW: END OF TRIB. + INTERMEDIACY OR X'S RETURN -
SPECIAL HERMENEUTIC - SPIRITUALIZED TRIB.

B. Adherents

G. Ladd, R. Gundry, L. Morris, F.F. Bruce, etc.

~~John Stott~~

SPIRITUAL VIEW

C. Arguments

1. Historical argument

a. Statement

Post-tribulationism not pre-tribulationism has the earliest Christian roots. In fact, pre-tribulationism does not

begin until the days of the early Brethren writers

J.N. Darby and W. Kelly (the early 1830's).

b. Rebuttal

- 1) Since when does age prove truth? Many of the views of the early church are today seen in clearer light (e.g., the atonement). Eschatology has not been focused upon in the church until the nineteenth century.
- 2) Even so, a strong case for a belief in the imminent coming of Christ (pre-tribulationism) can be made in the earliest fathers' writings.

2. Lexical argument

a. Statement

The purpose of the church's rapture is "to meet the Lord" (I Thes. 4:13-18). The Greek word "to meet" (apantzsis, apantaō) was used outside the N.T. in the technical sense of a leader going out to meet a visiting dignitary in order to escort him back to his city. It has no reference to an escape of tribulation.

NOT AN ESCAPE
MECHANISM!
TO POST-TRIB.
- AN ACT OF DIGNITY
(OR DIGNITARY)
- ENVOY TO
MEET AN ESCORT
CONQUERING
WARRIOR, BACK

b. Rebuttal - COUNTER BUT NOT ELIMINATED

- 1) This lexical argument is true, but it is interesting to see the use of this word in the LXX, where it most generally has the simple meaning of "meeting" (e.g., I Sam. 13:10).
- 2) And what would be the purpose of such a proposed escorting of Christ to earth? The believers who are raptured

are not the controlling leaders on earth welcoming a dignitary, but would be beleaguered and worn out saints ready for deliverance.

3. Prophetic argument

a. Statement

The N.T. clearly prophesies that tribulation will come upon Christ's church.

- 1) Jn. 15:18-20; 16:1-3, 33 says that as the world persecuted Christ so will it do the same to His people. "In the world you have tribulation, but take courage; I have overcome the world" (16:33).
- 2) Mt. 24:8-11 (Mark 13:9-13; Luke 23: 27-31) says that the tribulation must come upon God's people before Christ returns.

b. Rebuttal

- 1) That the church will experience tribulation and affliction (as in John 15-16) is clear. Even in Acts it is said to do so (see Acts 4:1ff.; 5:17ff.; 6:8ff.; 8:1). But this is not the same as going through the final eschatological tribulation period.
- 2) Mt. 24:8-11 (et al) do indeed speak of the tribulation. But here there is no clear reference to the church, rather it speaks of national (Israeli) troubles. Thus, there is reference to Israel's temple (24:15), fleeing

Judea (24:16), the sabbath (24:20), etc.

* 4. Theological argument

a. Statement

IMMINENCY IS NOT NECESSARILY A BIBLICAL BELIEF.

It can be demonstrated that the N.T. church did not believe in imminency (the return of the Lord at any moment), and so pre-tribulationalism must be wrong.

- 1) In John 21:18-19 Christ predicted Peter's death; therefore, while Peter lived Christ could not have returned.
- 2) In Acts 9:16; 20:23 Paul's persecutions were forecasted, which means Christ's return would have to wait until after Paul's persecutions.
- 3) Acts 1:4-8 (Mt. 24:14) declares that the church must witness unto all the nations before Christ could return.

b. Rebuttal

- 1) All of these so-called barriers to imminency either could have been fulfilled in a moment (e.g., Peter's death) or were fulfilled by the time of their penning (e.g., Paul's persecutions Acts 13:50; 14:19, etc. and the preaching of the gospel everywhere Col. 1:6, 23).
- 2) Besides, all such predictions have long ago been completely fulfilled and are no hindrance to imminency today.

5. Exegetical arguments

a. I Thes. 5:1-2 warns the church of the coming day of the Lord.

- 1) Argument: Why should Paul warn the church of the day's coming, if the church will not be here when it arrives?

2) Counter-arguments

- a) It does not say that the day will come upon the readers, but rather "destruction will come upon them.... But you, brethren, are not in darkness, that the day should overtake you like a thief" (5:3-4).
- b) The rapture well may be the aspect of the day that concerns the church here. It could not be the tribulation that comes upon the church as a thief, for II Thes. 2:1-12 reveals the signs preceding the tribulation.

VERY
POST-TRIBULATION

- b. II Thes. 1:7-8 tells the Thessalonians that relief or rest from all afflictions will come to the readers and writer "when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire....."

- 1) Argument: Paul teaches here that the church's persecutions will not end until the second advent of Christ, and so the church must remain in the world until then.

2) Counter-arguments

- a) Though unlikely, some would see rapture language (and not second advent language) even here (cf. I Thes. 4:16).
- b) Others take this passage as speaking of the rest given tribulation saints and not the church.
- c) Perhaps best is to understand the rest here as the

the rapture, since it was thinking that they were already in the tribulation without being raptured that worried them. Otherwise, everything would be according to schedule.

- d. Mt. 24:37-43 describes the rapture ("Then there shall be two men in the field; one will be taken, and one will be left"), and this account follows on the heels of the majority of this chapter which describes the tribulation.

1) Argument: The order of events argues for a post-tribulational rapture.

2) Counter-arguments

a) Literary order does not demand a strict chronological order. Besides, from Mt. 25:32 on, Jesus switches from strict eschatology to practical application.

b) It is doubtful that Mt. 24:37-43 even teaches the rapture. (?) — POST-TRIB. JUDGEMENT.

1] Mt. 24 is not addressed to the church for church purposes, but rather describes the situation at Christ's coming and the end of the age (see Mt. 24:3).

2] If a rapture is to be seen in Mt. 24:37-43 then those who are "taken" are really raptured.

a] But the comparison with those who were taken when the Flood came (see Mt. 24:37-39) shows that they were taken in judgment not rapture.

- GUNTER - THE CHURCH IN THE TRIBULATION. } DISPEN. VIEW.
 LADD - THE BLESSED HOPE - CLASSICAL VIEW

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b] In the parallel account in Luke 17:22-37, with regard to those who are taken, the disciples respond with the question, "Where, Lord?" i.e., Where will they be taken? To which Jesus responds, "Where the body is, there also will the vultures be gathered." When compared with Rev. 19:17-18 it can be seen that Mt. 24: 37-43 refers to the great judgment at Armagedon, when the wide national carnage is devoured by the birds of heaven.

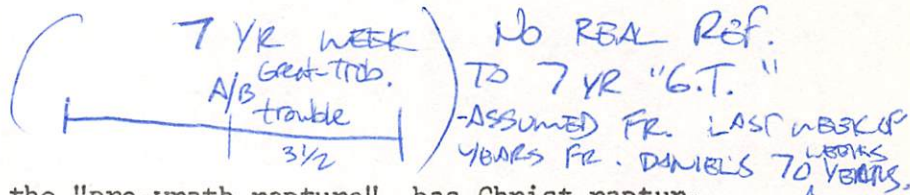
IV. Mid-tribulational Rapture

A. View

This view, also known as the "pre-wrath rapture", has Christ rapturing His saints in the middle of Daniel's seventieth week. Thus, Christians undergo three and a half years of the seventieth week (which many adherents deny is tribulation at all--which makes the above title inaccurate), but believers are raptured before the last three and a half years of the seventieth week, which years hold the wrath of God or even the true tribulation. Thus, while believers may go through the seal judgments and even the trumpet judgments, they will escape the wrath of God in the bowl judgments.

B. Adherents

J.O. Buswell, N. B. Harrison, etc.



C. Arguments

1. The following post-tribulational arguments are also employed by the mid-tribulationists.
 - a. The theological argument that imminency is impossible.
 - b. The prophetic argument that tribulation was prophesied for the church (only used by those who accept the entire seventieth week as a seven year tribulation, not by those who have only a three and a half year tribulation, obviously.)
 2. II Thes. 2:1-12 describes seventieth week signs (i.e., the revelation of antichrist and the apostasy) which signal the coming day of the Lord. Thus, before the Day of the Lord is the first half of the seventieth week.
 3. The nature of the seal and trumpet judgments does not involve God's wrath, but are man's and Satan's doing.
- Objections.
- a. All the judgments are carried out by God's angels, as Christ takes back the world from man and Satan.
 - b. Rev. 6:16-17 plainly makes the early judgments part of "the wrath of the Lamb." (cf. Mt. 24:8)
 - c. Rev. 11:18 says of the early judgments, "Thy wrath came."
 - d. Rev. 7:4ff. has the 144 thousand sealed by God for protection before the trumpets.
 - e. Rev. 4-11 never mentions the "church".
4. In every instance where the length of the tribulation is given

it is three and a half years.

- a. Expressed as the last half of a seven year period (Dan. 9:27).
 - b. Expressed as "a time" (one year), "times" (two years), and "half a time" (half year) (Dan. 7:25; 12:7; Rev. 12:14).
 - c. Expressed as forty-two months (Rev. 13:5).
 - d. Expressed 1,260 days (Rev. 11:3; 12:6).
 - e. Expressed as "the great tribulation" (Mt. 24:21, 15 f. Dan. 9:27).
5. Mt. 24:8-9 describes the time before the abomination of desolation as "the beginning of birth pangs" and the time afterward as "tribulation".

D. Evaluation

This view offers much to consider but (TO BE DISCUSSED)

V. Pre-tribulational View

A. View

1. This view puts the rapture before the seventieth week of Daniel, holding that the entire seventieth week contain the wrath of God which the church will be spared.
2. Thus, the next event to occur (without any necessary preliminary events) is the rapture of Christ's church. This means Christ's coming is imminent.
3. A second phase of Christ's coming is after the tribulation when He comes with (not for) His church for the world. This consummation of the second coming (or simply, "the second coming advent") is therefore not imminent.

B. Adherents

Most dispensationalists, c.g., R. Pache, D.J. Pentecost, J. Walvoord, etc.

C. Arguments

1. One phase of the coming of the Lord is imminent (while the tribulation itself is never so presented).

FILL IN THE APPROPRIATE WORDS FROM THE FOLLOWING PASSAGES.

- a. I Cor. 1:7 " AWAITING EAGERLY the revelation of our Lord Jesus Christ".
- b. Ti. 2:13 (~~MEMORY~~) " LOOKING FOR the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus".

- c. Phil. 3:20-21 "For our citizenship is in heaven, from which also we EAGERLY WAIT for a Savior... who will transform the body...."
- d. Jas. 5:7-9 "... for the coming of the Lord is AT HAND the judge is standing RIGHT AT THE DOOR."
- e. See also Mt. 24:42-44; Rom. 13:11-13; I John 3:1-3 (MEMORY)
- f. Even the ancient Christian greeting "Maranatha" (I Cor. 16:22), "Lord come!" suggests the early belief in imminency.
2. The church is promised deliverance from the tribulation. WRATH & TESTING
- a. The nature of the tribulation

MATCH EACH OF THE FOLLOWING SCRIPTURES WITH THE TERM THEY
USE TO DESCRIBE AND CHARACTERIZE THE TRIBULATION.

- | | | |
|------------------|----------|---------------------------|
| 1). Jer. 30:7 | <u>E</u> | a. Tribulation |
| 2). Joel 2:2 | <u>D</u> | b. Testing |
| 3). Mt. 24:21 | <u>A</u> | c. Judgment |
| 4). Rev. 3:10 | <u>B</u> | d. Darkness |
| 5). Isa. 26:20 | <u>G</u> | e. Distress |
| 6). Isa. 26:21 | <u>F</u> | f. Punishment |
| 7). Rev. 6:16-17 | <u>H</u> | g. Indignation |
| 8). Rev. 14:7 | <u>C</u> | h. Wrath |

- b. It is from this very disastrous time of judgment (which has no purpose for the church, Rom. 8:1) that the church is promised escape.

FILL IN THE BLANKS WITH THE APPROPRIATE WORDS

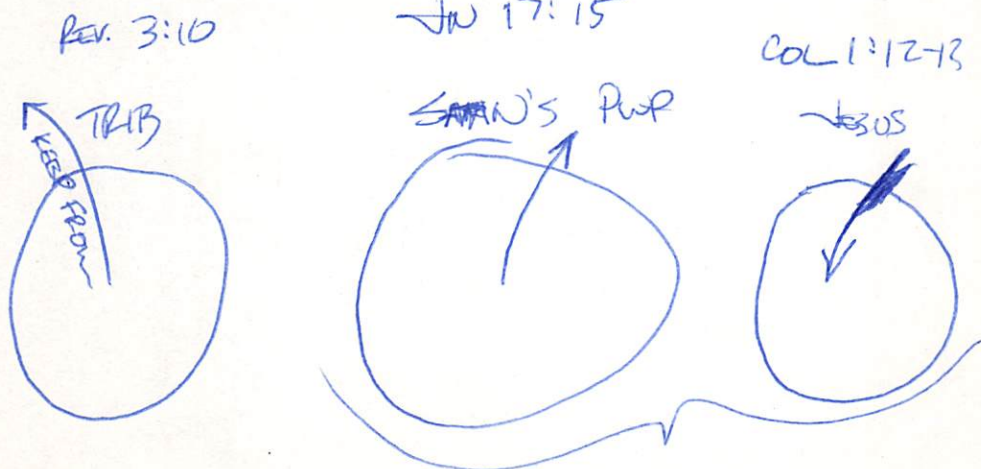
- 1) I Thes. 1:10 (MEMORY) "...His Son..., who delivers us from THE WRATH TO COME..."

- 2) I Thes. 5:9 "For God has not destined us for WRATH"
- 3) Rev. 3:10 (MEMORY) "... I also will KEEP you from THIS HOUR OF TESTING ..."

Note

- a) The tribulation comes upon "the whole world," making escape impossible while in the world.
- b) The tribulation does not test the church but "those who dwell upon the earth" (a technical term used to describe the world of unbelievers, cf. Rev. 6:10; 8:13; 11:10, etc.).
- c) It is not merely testing that the church is promised escape from, but "the hour of testing," i.e., the time period of the test (the tribulation).
- d) The exact words "keep...from" (tēreo ek) are found only in John 17:15. WHAT OBJECTION TO SEEING A RAPTURE AT ALL IN THESE WORDS CAN BE MADE FROM JOHN 17:15 AND HOW MIGHT THIS BE ANSWERED (TO BE DISCUSSED).

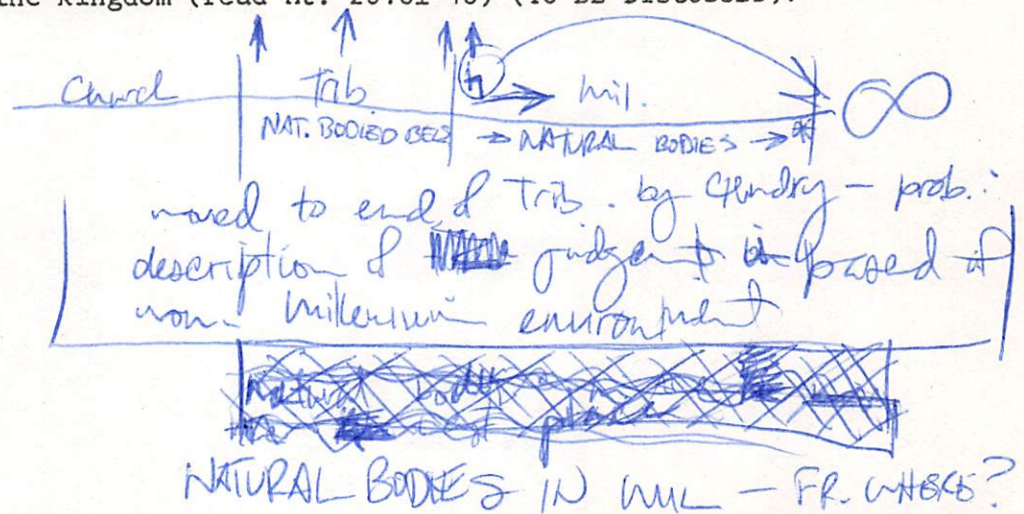
REV. 3:10 - DOES IT MEAN REMOVED FR. TROUBLE
 PRESERVED FR TROUBLE
 JN. 17:15 - I DON'T WANT YOU TO RATURE BUT TO KEEP
 FROM "... TĒREO EK"



3. I Thes. 3:13 declares that Christ comes not for His saints but with them; therefore, believers have to have been with their Lord before His advent (see Rev. 19:11 ff). This means a pre-tribulational rapture.
4. Just as the O.T. did not clearly discriminate two phases in the coming of Messiah, so too the final coming can easily be thought of as comprised of dual phases not clearly distinguished.
5. While the Bible clearly mentions that in the tribulation there will be Jews (Jer. 30:7; Rev. 7:4-8) and gentiles (Isa. 34:2; Rev. 3:10), it nowhere makes any kind of reference to the church in the tribulation (note that the church dominates Rev. 1-3, but is completely absent in Rev. 4-19).
6. No suitable purpose for the church's presence in the tribulation can be supplied.
7. John 14:2 speaks of preparing a place for the church in the "Father's house", and 14:3 promises, "I will come and receive you to Myself; that where I am there you may be also". This suggests a coming to get the church to take it to heaven not just in the air.
8. Two very serious problems face the advocates of post-tribulationalism, which are no issues for the pre-tribulational position.

REASONS FOR PRE-TRIB. → THEOLOGICAL

- a. The judgment of the sheep and goats fits quite naturally within the time period of the end of the tribulation. But post-tribs must put the separation of righteous peoples among the nations at the end of the kingdom--why must this be done and why is it difficult to put this judgment at the end of the kingdom (read Mt. 25:31-46) (TO BE DISCUSSED).



- b. The Bible prophesies the existence of those in the kingdom who will have only natural bodies (Isa. 65:20; Rev. 20:7-9). Pre-tribulationism has those righteous people of the tribulation period who are alive at its end enter the kingdom in their earthly bodies. Where does post-tribulationism get natural-bodied people? Only believers may enter the kingdom (Zech. 14:16; Mt. 22:2-14; 25:31-34) and at the rapture all believers are either resurrected or transformed (I Cor. 15:51-53), leaving none in natural bodies if the rapture occurs after the tribulation.

9. A non-dispensationalist system of theology leads quite naturally to a post-tribulational view of the rapture. Why? (TO BE DISCUSSED)

"SAINTS IN TRIB."

COVENANT \rightarrow ONE PEOPLE OF GOD — NOW
| THE CHURCH. (NO JEWISH ELECT).
| PRE-TRIB RAPTURE \rightarrow NO SAINTS
| LEFT.

DISPENSATIONAL \rightarrow CHURCH GOES — JEWISH
NATION (ELECT) STEPS IN.

Resurrection

One of the most critically appraised teachings of the Christian religion is that of resurrection. Much of one's attitude toward resurrection results from one's theology of the body itself.

The Apostle Paul had gained a questioning audience at Athens. Having covered some teaching on God and His demands upon man, the apostle declared Jesus the judge of all men. That Jesus is the Father's appointed judge is proved, according to Paul, "by raising Him from the dead" (Acts 17:31). At this mentioning of the resurrection, Paul's audience immediately disbanded with sneers and jeers. For this audience the body was viewed as the spirit's prison, not its home.

The Corinthians too had problems with resurrection teaching. But their problem concerned more the resurrection of believers than that of Christ (cf. I Cor. 15:35 ff.). Christians today also have difficulties with the idea of resurrection.

Did the O.T. teach on resurrection or is it a "new" doctrine? What relationship is there between Jesus' resurrection and the resurrection of His followers? When is the resurrection of believers? How are they resurrected? And why? Finally, what kind of body is the resurrection body? These are some of the issues to be dealt with in this section.

Resurrection in the O.T.
Does the O.T. teach a resurrection?

I. Resurrection in the O.T.

A. Historical risings from the dead

FILL IN THE BLANKS WITH THE WORDS FROM EACH PASSAGE.

1. In I Kings 17:20-22 ELIJAH asked God to give life to a widow's dead son, and (according to v. 22) "the LIFE of the child returned to him and he REVIVED".
2. In II Kings 4:32-36 ELISHA prayed for a Shunammite's dead son, and (according to v. 34) "the flesh of the child became WARM".
3. In II Kings 13:21 when a dead man's carcass touched the bones of ELISH " he REVIVED and stood up on his feet".
4. Similarly, Abraham was willing to sacrifice Isaac (Gen. 22:5) because he believed God would revive his son (see Heb. 11:19).
5. While these dead-risings do declare the truth that God can and does give life to the dead, they are, in fact, less than true resurrections.
 - a. These are resuscitations (or revived lives), but do not manifest a new quality of living as does resurrection living.
 - b. And all of those who were revived eventually died a second time and so did not possess true eternal life.
 - c. No one was truly resurrected before Jesus, who was "the first fruits of those who are asleep" (I Cor. 15:20).

- d. For resuscitations in the N.T., see Luke 7:11-18; Mt. 9:18-19; 23-26; Jn. 11:43.

B. Prophetic prospects of resurrection

1. In a statement of faith, Job declares (in Job 19: 25-27), "Even after my skin is flayed, yet From (use marginal reading) my flesh I shall SEE God.... whom my EYES shall see and not another."
2. In Ps. 16:9-11, the Psalmist declares that, "My FLESH also will dwell securely"; and in Ps. 17:15 he says to God, "I will be satisfied with Thy likeness when I AWAKE."
- a. In Acts 2:24-28 Peter applies the Psalmist's words to JESUS.
- b. Thus, not only did the Psalmist see his own, but also the Messiah's resurrection.
3. One of the clearest proclamations of resurrection is found in Isa. 26:19 (MEMORY).
4. See also Dan. 12:1-3, 13; Hos. 13:14.
5. Clearly the O.T. knows of resuscitation and resurrection--both of the Messiah and His people.

II. N.T. Progression On Resurrection Theology

A. The resurrection of Christ

1. The importance of Christ's resurrection cannot be overstressed.
2. Paul says, "if Christ has not been raised...your faith is also vain" (I Cor. 15:14). If Christ has not been resurrected, then there is no salvation.

3. Chronology of the resurrection

- a. Whether Christ was crucified on Wednesday, Thursday, or Friday (each view has its own supporters), it is certain He was raised on Sunday (cf. Mt. 28:1; Mk. 16:2; Jn. 20:1,19).
- b. Thus, Sunday becomes the day of worship (Acts 20:7; I Cor. 16:2).

4. Power of the resurrection

- a. According to Rom. 4:24; 10:9 the Father raised Jesus.
- b. But according to Rom. 8:11, the Father used the instrumentality of the Spirit. The Spirit is the giver of resurrection life to people in the new age.
- c. The resurrection of Christ is a completely unique claim of the Christian faith, unknown in all other religions and philosophies.
- d. I Pet. 1:3 declares that it is Christ's resurrection life that is now being shared with His people of the new age in their regeneration.

B. The resurrection of mankind

1. Two kinds of resurrection

FILL IN THE BLANKS FROM THE PASSAGES BELOW

- a. Even the O.T. looked forward to two different kinds of resurrection. According to Dan. 12:2 some will awake "to everlasting

LIFE " and others will awake "to DISGRACE
AND EVERLASTING CONDEMNATION ".

b. The N.T. further amplifies on these two resurrections.

REF.

- 1) In Jn. 5:28-29 (REF) Jesus is declared to be the Lord of all resurrections. The good are raised by Christ to "a resurrection of LIFE " and the evil to "a resurrection of JUDGEMENT ".
- 2) In Rev. 20:4-5 the righteous "... came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until THE THOUSAND
YEARS WERE COMPLETED ." Thus, this is "the first resurrection"; because it preceded the resurrection to judgment.

2. The different phases of resurrection

a. Scripture offers no indication that there are different times or phases within the resurrection to condemnation.

b. I Cor. 15:23 (REF) says of the resurrection to life, "But each in his own ORDER ".

- 1) The Greek word for "order" (tagma) was a military term used to describe the bodies of troops, e.g., a company, division, or detachment.
- 2) It is used here to depict the different phases in the resurrection to life.

3) Two general phases are mentioned

a) "Christ the first fruits"

b) "those who are Christ's"

c. Phases in the resurrection to life

MATCH THE SCRIPTURE AND TIME TO THOSE BEING RESURRECTED

1) I Cor. 15:20--1st century A.D.

2) Mt. 27:52-53--shortly after Christ's resurrection

3) I Thes. 4:16--at the rapture

4) I Cor. 15:52--after the dead in Christ rise.

5) Dan. 12:1-2--after the tribulation

6) Rev. 20:4-5--after the tribulation

7) Assumed--after the millennium

C
E
A
D
F
G
B

~~a. Dead believers in Christ.~~

b. Natural-bodied people from the millennium.

~~c. Christ, the first fruits.~~

~~d. Alive Christians transformed.~~

e. ~~Some O.T. saints to verify Christ's resurrection.~~

~~f. Righteous dead from Israel.~~

g. Dead believers of the tribulation.

d. The resurrection to judgment

1) Time--Rev. 20:5--after the millennium

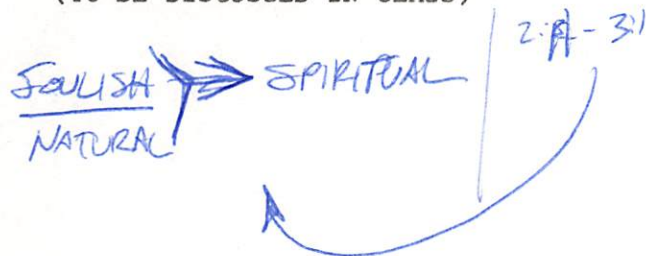
2) Result--Rev. 20:6,11-15--the second death

III. Nature of The Body in The Resurrection to Life

- A. With what kind of body will those belonging to Christ live in the eternal future?
- B. The Corinthians challenged Paul with this same question (I Cor. 15:35). The apostle writes the remainder of I Cor. 15 (vv. 36-58) in response.
 - 1. Continuity of the resurrection body with the natural body.
 - a. v.36--like seed that brings a crop, so is the natural body, whose death brings the resurrection body.
 - b. This continuity suggests that one's new body will be recognized by loved ones from knowledge of the old body.
 - 2. Discontinuity of the resurrection body with the natural body.
 - a. vv. 37-38--yet the seed sown (natural body) is not truly the crop reaped (resurrection body). The old body merely contains the potentiality for the new body. God actually bestows the new body.
 - b. This discontinuity points out that even though the natural and resurrection bodies have certain undefined resemblances, they also are unlike each other in certain respects. Some of these differences are spelled out in the following verses.
FILL IN THE CHARACTERISTICS OF THE NEW BODY FROM THE FOLLOWING VERSES OF I COR. 15.
 - 1) v.42b IMPERISHABLE, i.e., it will never expire and be corrupted.

- 2) v.43a GLORY, i.e., its appearance and functions will manifest the glory of God.
- 3) v.43b POWER, i.e., it will have divinely supplied strength in the physical and moral realms.
- 4) vv. 44-50 LIFE GIVING SPIRIT; what is a "spiritual body"?

(TO BE DISCUSSED IN CLASS)



WERE NOT DISCUSSING
SUBSTANCES BUT DYNAMICS -
 STRICT CONTROL OF HOLY SPIRIT

3. Diversity among different resurrection bodies
- a. vv. 38-42a--God loves diversity (as can be seen in all creation); therefore, there will be many marvellous differences among the resurrected.
4. Comparison with the resurrection body of Christ

458 → a. Phil. 3:21 (REF) says that Christ will "...transform our lowly body into CONFORMITY WITH THE BODY OF HIS GLORY.".

b. While the whole is not known of Christ's glorious body, the following can be discerned.

- 1) It somewhat resembled His natural body (Luke. 24:31a).
- 2) It was able to enjoy the physical (Luke 24:30).
- 3) It was able to transcend the physical (Luke 24:31b).

5. What of those who die early, live long, or are deformed in their bodies? Must they live in the eternal future in a baby's body, an ancient body, or a deformed body? (TO BE DISCUSSED IN CLASS)

HOW GOD BRINGS BACK UNDER OUR POSS. BODY:

RESURRECTION
BODY → THEOLOGY : → AS THE HIGHEST POTENTIAL
ANY CHRISTIAN MAY HAVE OR COULD HAVE
ATTAINED

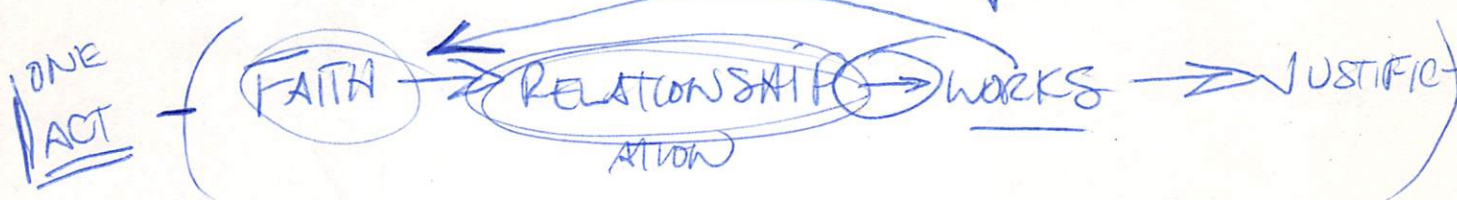
ESCHATOLOGICAL JUDGMENT

The subject of God's judgment on His creatures (men and angels) is one not normally dwelled upon today. We are in an age that "eliminates the negative and accentuates the positive", therefore "let's talk of God's love, not His justice" is a watchword.

But the just judgment of God is an essential part of His person and plan. And it is important to understand, accept, and make known the eschatological judgment of God. But this is no simple task!

Who is to be judged by God? When are they judged? And why are they judged? In fact, what is the standard of judgment God will use?

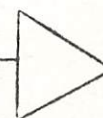
BEMA — ONLY FOR NON-CHRISTIANS?
MOROSSE SAYS — BEMA FOR CHRISTIANS ALSO
SEES



(- IN. PRESENT PRINCIPLES — "WHOEVER CONTINUALLY BELIEVES..."
WE SAY "... HAS BELIEVED..." (FUNCTIONAL))

THE TERM "JUDGMENT"

What does Judgment mean?



I. The Term "Judgment"

- A. In its basic sense "to judge" (krinō in the Greek) means "to separate, distinguish, select," (cf. Rom. 14:5, one man regards [i.e., distinguishes, krinō] one day above another").
- B. Judgment, then, involves an intelligent and deliberate choice to distinguish or select, either negatively (for condemnation) or positively (for reward), certain persons on the basis of some selected standard. It is a legal decision bearing some consequence.

II. The Judgment Seat of Christ

A. Terminology of the Judgment

1. The words "judgment seat" come from the Greek bēma, which was the "tribunal" or "judgment bench" of the ancient court.
2. WHOSE "JUDGMENT BENCH" IS DESCRIBED WITH BĒMA IN THE FOLLOWING PASSAGES?
 - a. Jn. 19:13 JESUS - PILATE
 - b. Acts 18:12 PAULS - GALIUS
 - c. Acts 25:4-6 PAUL'S FESTUS
 - d. Acts 25:10 PAUL'S - CRESAR
3. This is the judgment seat or bēma of Christ (II Cor. 5:10)
 - a. It is the Christ (not Caesar, etc.) who is the judge who sits at this tribunal.

- b. The Son of God is the Judge of judges, the One to whom all Judgment has been given (Jn. 5:22,27,20)
- c. Because the Son judges for the Father, this bēma is also known as "the judgment seat of God" (Rom. 14:10).

B. Participants of the Judgment

- 1. The Judge, according to the very title this Judgment bears, is Christ
- 2. In both contexts where the Judgment seat of Christ or God is mentioned, the Judgment involves "we all" (Rom. 14:10; II Cor. 5:10), which seems to mean only believers.
- 3. If I Cor. 3:1-15 describes this same judgment, then it would confirm that only believers are judged at the bēma of Christ.

C. Time of the Judgment

- 1. Since when Christ returns to earth with His saints they seem to have already been Judged for their righteous deeds (Rev. 19:8), it would seem that Christ's bēma occurs before His second advent.
- 2. Judgment for rewards is associated with resurrection (according to Luke 14:14) and the believer's resurrection takes place at the rapture (I Thes. 4:13-17). The bēma of Christ must occur at the rapture of the Church.

D. Place of the Judgment

The exact locale where this judgment is held is not made explicit.

Presumably it might best be thought of as taking place in heaven, perhaps before the Great White Throne (Rev. 20:11-12), which could serve as the tribunal.

E. Purpose of the Judgment

1. Since only believers are involved in the bēma of Christ, it does not determine salvation.

FILL IN THE FOLLOWING BLANKS FROM EACH SCRIPTURE

- a. Jn. 5:24(MEMORY)--"he who...has eternal life...does not come into death, but is passed out of death into life".
- b. Rom. 8:1--"There is therefore now no condemnation for those who are in Christ Jesus"
2. Still the bēma of Christ may well be construed as the event whereby the believer's eternal salvation is confirmed and verified by his works (see H. Ridderbos, Paul pp. 78-81; 551-56).
 - a. I Cor. 3:15 speaks of such a confirmation of salvation at the bēma of Christ.
 - b. This would account for such difficult passages as I Cor. 9:27, where Paul speaks of Christian disqualification as a hypothetical alternative to final confirmation in the faith.
 - c. James also allows some kind of final confirmation by works of one's salvation-faith.

3. Besides possibly confirming the salvation which is by faith, the bēma of Christ is the place where evaluation and reward for Christian labor is handled.
 - a. II Cor. 5:10 makes it clear that the deeds performed while in the natural body are the focus.
 - 1) Some of these deeds are "good" and so are given a reward by the grace of Christ.
 - 2) Others are "bad" (phaulos not kakos) or "worthless" and so go unrewarded.
 - b. I Cor. 3:13 says that the day of Yahweh will bring a test of "the quality of each man's work." Rewards are determined on the basis of the kind of works done in this life.

E. The Nature of Divine Rewards

1. II Cor. 5:10 speaks of a Christian as being "recompensed for his deeds in the body".
2. I Cor. 3:14 mentions only that the Christian servant "shall receive a reward".
3. Mt. 25:23 speaks of rewards in terms of ruling authority (cf. Luke 19:17).
4. More frequently God's rewards for faithfulness are spoken of in terms of crowns.

PUT IN THE KIND OF CROWN DESCRIBED IN THE FOLLOWING PASSAGES

- a. II Tim. 4:8 "the crown of RIGHTEOUSNESS".
- b. I Thes. 2:19 "crown of EXULTATION".

c. Rev. 2:10 "the crown of LIFE".

d. I Pet. 5:4 "crown of GLORY".

5. Are these eschatological crowns to be seen as literal crowns worn on the head? Or, are these crowns symbolical? What are the rewards given at the bēma of Christ? (TO BE DISCUSSED)

- HE FOUGHT THREE FIGHTS & TWICE

RECEIVED A CROWN -

GLADIATOR OUTSIDE OF COLOSEUM @ EP1. 200 AD.

[THEOLOGIZING]

CROWNS → SYMBOLS

WHAT WE DO "RIGHTBOUSNESS" → BLOSSOMED

@ RESURRECTION - CAPACITIES FILLED (THROUGH VARIATIONS OF CAPACITIES)

III. Purifications For the Kingdom

A. The Judgment of Living Israel

1. Purpose

- a. To determine the truly saved Israel, "For they are not all Israel who are descended from Israel" (Rom. 9:6).
- b. THIS JUDGMENT ANSWERS TO TWO MYSTERY PARABLES OF MT. 13--WHICH ONES?
 - 1.
 - 2.

2. Participants

- a. The Judge is "the bridegroom" (Mt. 25:5), "Lord" (Mt. 25:11), "the master" (Mt. 25:19), all of whom symbolize Christ.
- b. When the righteous dead of Israel are resurrected for kingdom life (Dan. 12:1-2), then the living of Israel are separated into two groups: saved and unsaved. (?)
- c. After Israel is regathered from the world they are judged (Ezk. 20:34-35; Mt. 24:31; Mt. 25:1-30).

3. Time

- a. Following the chronology of Mt. 24-25, the following schedule is derived.
 - 1) The tribulation--Mt. 24:4-26
 - 2) The parousia (second advent)--Mt. 24:27-30
 - 3) The regathering of the select--Mt. 24:31
 - 4) The judgment of Israel--Mt. 25:1-30
 - 5) The judgment of the gentiles--Mt. 25:31-46

- b. Thus, following the regathering, living Israel is judged to determine who will enter the kingdom.
 - 4. Place: according to Ezk. 20:34-35 Israel will be judged in "the wilderness of the peoples," which not further delineated.
 - 5. Basis (Mt. 25:1-30; Ezk. 20:37-38; Mal. 3:2-3,5)
 - a. Works, as is always the case in biblical judgments, reveals faith.
 - b. The life reveals the spiritual condition.
 - 6. Outcome
 - a. Unserved living Jews will be removed from the world and confined in Gchennah. (Ezk. 20:38; Mt. 25:30).
 - b. Saved living Jews will enter the kingdom in their natural bodies (which will later be transformed, probably at the White Throne event of Rev. 20) (Ezk. 20:37; Mt. 25:10).
- B. The Judgment of living gentiles
- 1. Purpose
 - a. To determine who among the living gentiles is righteous and so might enter the kingdom.
 - b. This judgment, like the previous one, answers to the parables of the dragnet and tares of Mt. 13.
 - 2. Participants
 - a. The Judge is Son of man according to Mt. 25:31.
 - b. The judged are all living gentiles in the nations. The dead believing gentiles would presumably be resurrected with Israel sometime after the tribulation.

3. Time

- a. See III, A, 3, a above
- b. According to Joel 3:1-2 the time of this judgment is when God restores "the fortunes of JUDAH and YERUSALEM," i.e., at the time when the kingdom begins (also see Mt. 25:34).

4. Place

- a. Again, according to Joel 3:1-2, this judgment will take place at the VALLEY OF BENJAMIN."
- b. This valley is not identified in the Bible.

5. Basis

- a. Joel 3:2 declares that this judgment is "On behalf of My people and My inheritance, Israel", who has been scattered among the nations.
- b. Rev. 7:2-8 makes it plain that God will separate a large segment of Israel for some special purpose.
- c. Thus, in Mt. 25:40,45 Jesus sees evidence of gentile salvation in the way they treated his "brothers" during a time when they are persecuted. These brothers appear to be Jesus' Jewish believing brothers, perhaps those sealed for the tribulation.

6. Outcome

- a. Mt. 25:41--those who proved their absence of faith by mistreating the brethren are deemed to be "goats" and Jesus tells them, "Depart from Me, accursed ones, into the eternal fire," i.e., they are sent to Gehennah.

- b. Mt. 25:34--those who revealed their faith by their works are called "sheep" and Jesus tells these, "Come, you who are blessed of My Father, inherit the kingdom".
- c. Kingdom participation by the gentiles is an ancient O.T. prediction--Dan. 7:14, Mic. 4:2. This all goes back to Gen.12:1-3, where God promises to bless those among the nations who bless Abraham's seed.

IV. The Last Judgment

A. Terminology

- 1. This terminology is defended on two grounds
 - a. This judgment is the last known one to take place in God's plan.
 - b. It is also referred to in scripture as the last (eschatos) or last day judgment (see Jn. 12:48).
- 2. It is also referred to as the Great White Throne Judgment, because the Judge is said to sit on such a throne (Rev. 20:21).

B. Time

According to the account in the Revelation, the last Judgment occurs after the millennium phase of the kingdom (Rev. 20:5, 12-13), but before the new heavens and earth (Rev. 21).

C. Place

- 1. Just where the last judgment will be set up is not explicitly stated in the Bible.

2. If this great white throne is the throne of God, then heaven itself would be the location of this judgment (cf. Rev. 4:6).
3. But since all the living have been residing on earth with Christ the king, perhaps a throne is established on earth itself.

D. Participants

1. The Judge is again THE SON according to Jn. 5:22, and not the Father.
2. The judged are described as "the dead, the great and the small," which when analyzed in context has no clear reference to the righteous.
 - a. Likewise Jn. 12:48 speaks only of unbelievers
 - b. With the millennium just preceding this Judgment, it would be hard to put believers in any of the categories mentioned: 1) the dead, 2) the dead in the sea, 3) the dead in hades.
 - c. The only destiny mentioned is the lake of fire.
3. It is possible that the evaluation of the deeds of the righteous in natural bodies as well as their resurrection occurs here also.

E. Basis

1. Judgment on the basis that one's works reveal one's heart was true in the 1) Judgment seat of Christ, 2) Judgment of Israel, 3) Judgment of gentiles, 4) and here in the final Judgment.
2. In fact, this is the only known biblical standard for judgment.

FILL IN THE KEY WORDS FROM THE FOLLOWING PASSAGES

- a. Job 34:11 says the God "pays a man according to his WORK".
 - b. Psalms 62:12, "Thou dost RECOMPENSE a man according to his WORK".
 - c. Prov. 24:12, "And will He not RENDER to man according to his WORK".
 - d. Jeremiah 32:19 speaks of God "giving to every one according to his WAYS and according to the FRUIT of HIS DEEDS".
 - e. Mt. 16:27 says, "the Son of Man...will then RECOMPENSE every man according to his deeds".
 - f. Rom. 2:6, "who will RENDER to every man according to his deeds".
 - g. II Cor. 5:10, "that each one may be RECOMPENSED for his DEEDS".
3. At the last judgment two books are used to judge. One seems to confirm the other.
- a. The standard declaration is made "the dead were judged from the things which were written in the books, according to their deeds" (Rev. 20:12).
 - b. Rev. 20:13, "and they were judged, every one of them according to their deeds".
 - c. Yet, the concluding statement in Rev. 20:15 is "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire".

- d. What is the book of life? How is one's name entered in this book? To have one's name removed from the book of life (see Ps. 69:28), does this refer to a loss of salvation? (TO BE DISCUSSED)

BOOK OF LIFE:

→ OT. (EARLY PORTIONS): BOOK LIST PHYSICAL LIFE (DAVID; MOSES → ISRAELITES CALF)

→ NT SPIRITUAL LIFE (REV.)

V. Angelic Judgment

A. Time

1. The specific time of the judgment of angels is unspecified, unless Rev. 20:10 can be used.
 - a. In Rev. 20:10 Satan's final judgment is said to be after the post-millennial rebellion on earth. The text says only, "the devil who deceived them was thrown into the lake of fire".
 - b. Since Mt. 25:41 speaks of "the eternal fire which has been prepared for the devil and his angels", it is likely that not only the devil, but his angels are immersed into the eternal fire in Rev. 20:10.

B. O.T. Prophecy

1. Isa. 24:21-22 (REF) says that Yahweh "will punish _____".
2. This seems to be a further development of the head bruising of the tempter in Gen. 3:15

C. N.T. development

1. Angels in chains now in a prison of darkness awaiting further punishment are mentioned in Job 6; II Pet. 2:4.
2. Some would see these rebellious spirits as those mentioned in Gen. 6:1-4. This latter passage tells of a forbidden union between "the sons of God" and "the daughters of men".

3. This would be brought up to the tribunal at the angelic judgment.

D. The participants

1. According to I Cor. 6:3, Paul asks the Corinthians, "Do you not know that we shall _____?"
 - a. Christian participation in this angelic judgment in no way violates the principle that Christ is always God's Judge.
 - b. Evidently, the Lord is going to permit His saints to share in His judging work, much as He will in His ruling work.

The Parousia

The parousia is the "coming", i.e., the coming of Christ--the second advent. In contrast with His first coming, when Jesus comes again, it will be with great power and glory.

Under the subject of the rapture, we have already discussed the first aspect of His coming: His coming for His saints. The parousia is the actual return of Christ with His saints for the world or the second element in the coming of Christ.

Terminology

What terms depict the second advent?

I. Terminology of Christ's Coming

A. The Day of the Lord (I Thes. 1:10).

1. The period of Yahweh's intervention into human history.

2. Especially a day of judgment (Zech. 14:1-4).

B. Parousia, "presence, coming" (Mt. 24: 3,27,37,39)

1. Technically this term was used to depict the visit to a land of a high ranking dignitary.

2. Sometimes rapture is in view (I Thes. 4:15), while other times the actual second advent is meant (II Thes. 2:8) by this term.

C. Apokalypsis, "revelation, unveiling" (I Cor. 1:7).

1. The revealing of Christ at His second advent has given title to the last book in the N.T. (Rev. 1:1).

2. It expresses the disclosure and unveiling of great glory associated with Christ's coming.

D. Epiphaneia, "appearing" (II Thes. 2:8).

1. This word stresses the visible manifestation of Christ when He comes.

2. See Mt. 24:26-27

E. Erchomai, "to come" (Mt. 24:30).

This less technical term emphasizes the actual arrival of Christ to earth.

F. Phan̄eroō, "to manifest" (Col. 3:4).

Reference here is to the appearance itself of the coming Christ.

II. Time of Christ's Coming

A. Postmillennial

1. Christ will return to earth bodily after the millennial concept is finished.
2. Position of postmillennialists and amillennialists.

B. Premillennial

1. Christ will return before the millennium in order to establish it.
2. Position of dispensationalists and covenantal premillennialists.

C. Data

1. Christ comes after the great tribulation (Mt. 24:29-30).
2. Christ comes after the gospel is spread worldwide (Mt. 24:14).
3. Christ comes to a wicked world (II Tim. 3:1-5).
4. Christ comes to a world where faith will be greatly diminished, if existent at all (Lk. 18:8).
5. Christ comes to a world filled with national strife and distress in nature (Lk. 21:25-27; Mk. 13:7-8).
6. Christ comes to kill with the sword of His mouth (Rev. 19:11-21).

7. Christ comes to raise the dead and reign for a thousand years (Rev. 20:1-6).
8. Conclusion: A premillennial view of Christ's parousia best fits with a literal interpretation of the N.T.

III. Nature of Christ's Return

MATCH THE SCRIPTURE WITH ITS DESCRIPTION OF THE PAROUSIA

- | | |
|---------------------------------|------------------------------|
| A. Visible to all _____ | 1. Mt. 24:30 |
| B. Reversal of ascension _____ | 2. I Thes. 3:13 |
| C. Glorious power _____ | 3. Rev. 1:7 |
| D. With angels _____ | 4. Mt. 25:31 |
| E. With saints _____ | 5. Acts 1:11 |
| F. To the Mount of Olives _____ | 6. Zech. 14:4 (Acts 1:11-12) |

IF PRE-TRIB - TWO COMINGS of JESUS
FOR CHURCH → THEN w/ CHURCH

IF POST-TRIB - ONE EVENT.

V. REGARDING THIS SECTION ON PAROUSIA

A. I DID MY WORK

B. I THINK IT COULD BE IMPROVED BY

C. I APPRECIATED THE FOLLOWING

Abodes of the Dead

Death in the Bible is never extinction of the person; but rather, the separation of the person from this world and body. Such a definition for physical death brings on the problem: Where do the spirits of the dead reside until resurrection?

Do the spirits of the departed go into an unconscious sleep until resurrection? Do they go to hades? hell? Or do our spirits go to heaven at death?

WE WERE CREATED TO LIVE
ON EARTH → EVEN DURING
ETERNAL AGES

"Soul Sleep"

Does the spirit go to sleep?

I. Soul Sleep

A. Defined as the teaching that between physical death and resurrection the personal spirit of man slumbers in an unconscious state.

B. Objections to soul sleep

1. Scripture teaches disembodied consciousness (see Rev. 6:9-11; I Sam. 28:15ff; Lk. 16:19-31).
2. The term "sleep" is used only to describe the believer's body, never the human spirit (cf. Mt. 27:52; Jn. 11:11; Acts 13:36). This is because the body will awake from the grave.
3. PAUL SAID HE HAD "THE DESIRE TO DEPART , AND BE WITH CHRIST " (PHIL. 1:23), PRESUMABLY IN CONSCIOUS BLISS.
4. IN II COR. 5:8, PAUL SAID THAT HE PREFERRED "RATHER TO BE ABSENT FROM THE _____ , AND TO BE _____ WITH _____ ." AGAIN A CONSCIOUS AWARENESS OF CHRIST IS IMPLIED.

II. Sheol

- A. Sheol is a Hebrew term. It is translated as "sheol, hell, pit, grave" in different Bibles.
- B. Sheol is the place where all the dead once resided, the righteous (Gen. 37:35; Ps. 16:10) and the unrighteous (Ps. 9:17; Pr. 7:27).
- C. It is symbolized by the grave (Job 17:13; Ps. 6:5).
- D. It is held to be subterranean (Pr. 15:24) and filled with darkness (Job 10:21).

E. But it is not a final abode.

III. Hades (popularly anglicized to "hell")

- A. Hades is a Greek word found in the O.T. (LXX) for sheol and so is the Greek equivalent for the Hebrew idea of sheol.
- B. Luke 16:23-26 seems to reveal that Hades (and sheol) kept the righteous and unrighteous dead separated, with the latter suffering some kind of torment and the former enjoying paradise.
- C. IN LK. 23:43 JESUS PROMISED THE THIEF BEING CRUCIFIED NEXT TO HIM "TODAY YOU SHALL BE WITH ME IN PARADISE", AND THAT DAY JESUS WENT TO "IN THE HEART OF THE EARTH" (Mt. 12:40). This means that paradise, like Hades (Mt. 11:23), was in the depth of the earth.
 1. WHEN PAUL LATER SPOKE OF HIS RAPTURE TO PARADISE HE SAYS THAT "HE WAS CAUGHT _____ TO PARADISE" (II COR. 12:4).
 2. This means that paradise has evidently changed locations--from hades to heaven. AND THIS IS CONFIRMED BY PAUL IN II COR. 12:2 WHERE PAUL SAYS THAT HIS ASCENT CARRIED HIM TO " _____ " (see also Rev. 6:9). This transfer probably occurred when Christ ascended to heaven.

IV. Gehenna

- A. Gehenna is a Greek transliteration of two Hebrew terms: ge (or gai) "valley" and Hinnon which is the valley's name (Jer. 7:31).
- B. The valley of Hinnon was the place where fire was worshipped (i.e., Molech-- I Kings 11:7; II Kings 16:3) and where refuse and garbage were dumped and burned. Thus, defilement and perpetual fire became associated with gehinnon.

C. In the N.T., gehenna is the place of human punishment.

1. It is the place of unquenchable fire (Mt. 5:22) and never-dying worms (Mk. 9:45-48).
2. Perhaps the O.T., at Isa. 66:24, describes gehenna when it speaks of unquenchable fire and the worm that dies not.

D. The identity of gehenna

1. Some make gehenna equivalent to the lake of fire, since both stress fiery torment.
2. But it is more likely that gehenna is the negative area of hades or sheol.
 - a. It is the place where the unrighteous dead reside (Mt. 10:28; Mk. 9:43).
 - b. It is the negative alternative to entering God's kingdom (Mt. 25:34; Mk. 9:47-48), and so is to be seen as in operation when the kingdom is, and not merely after the millennium (as is true with the lake of fire (see Rev. 20)).
 - c. R. H. Charles sees this identification of gehenna with sheol in some of the intertestamental Jewish literature, e.g., I Enoch 91-104; Psalms of Solomon (Eschatology, p. 293).

V. Shahat (Hebrew) And Abyss (Greek)

A. These are often translated "pit".

B. The former emphasizes human corruption and decay (Job 33:24; Ps. 30:9).

- C. The latter especially points to an abode or prison of evil angels (see Rev. 9:1-2,11; 11:7; 20:1,3).
- D. Perhaps the latter is to be identified with Tartarus (see II Pet. 2:4).
- E. Both terms seem to identify the negative side of sheol or torments.

VI. Lake of Fire

- A. This term is found only in Rev. 19:20; 20; 10,14,15; 21:8.
- B. It is the final and eternal abode of evil people (Rev. 20:14-15) and angels (Rev. 20:10).
- C. IT IS THE ULTIMATE IN TORMENTS, THE GREATEST TORMENT BEING THE ETERNAL AND ABSOLUTE SEPARATION FROM THE CREATOR--HENCE IT IS " _____ " (Rev. 20:14; 21:8 cf. 2:11; 20:6).

VII. Heaven

- A. The present hope of believers is to be with their Lord at death (II Cor. 5:6,8); this means to go to heaven--God's residence.
- B. Other believer's will be taken to heaven without dying (I Thes. 4:13-18).
- C. But this abode is only temporary (see below).

VIII. Earth

- A. When Christ returns to earth in order to reign, He brings with Him all His saints (Rev. 19:7 ff.).
- B. This means the final and eternal destiny of the righteous is the earth.

- C. In fact, when God creates "the new heavens and earth," He will come and make earth His home, dwelling in the new Jerusalem (Rev. 22:1 ff.).
- D. Thus, it might be said that instead of man going to heaven, God coming to earth is the ultimate in living conditions.
- IX. ARE THE APOCALYPTIC DESCRIPTIONS OF HEAVEN, EARTH, AND "HELL" TO BE TAKEN LITERALLY OR FIGURATIVELY? (TO BE DISCUSSED).

FOUR PHASES of EARTH

PRE-ADAMIC - UNCURED

POST-ADAMIC - CURSED

MILLENNIAL - UNCURED (?) w/DEATH

NEW EARTH - FINAL DESTINY of PERFECT ~~PERFECT~~

EVANGELICALS DIFFER

SYMBOLICAL of DEEPER REALITIES - BEYOND OUR
COMPREHENSION.

LAKE OF FIRE → TORMENT !
NEW EARTH → BLISS !!
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The Purpose of God

In order to adequately comprehend the biblical theme of God's kingdom, it is necessary to first seek some picture of what God is doing in the world. What is the purpose of God? What is He trying to accomplish? How does the idea of a divine kingdom fit within the framework of the divine purpose?

It is one thing to postulate a kingdom of God; it is quite another to seek to understand what it is and why it is.

God's Ultimate Purpose

What is God doing in the world?

I. The Ultimate Purpose of God

- A. All theologies agree on God's ultimate purpose--i.e., God wants to manifest His glorious person in creation.
- B. This means that the true focal point and central figure of all is God, and He is desirous of making Himself known (in person and nature). There could be no greater goal for the universe.
- C. MATCH THE SCRIPTURE WITH THAT WHICH GLORIFIES GOD.

- | | |
|----------------------|----------------|
| 1. Creation _____ | a. Isa. 26:15 |
| 2. The heavens _____ | b. Hag. 1:8 |
| 3. Judgment _____ | c. Ezk. 28:22 |
| 4. Israel _____ | d. I Pet. 4:11 |
| 5. Temple _____ | e. Ps. 19:1 |
| 6. Redemption _____ | f. Rev. 4:11 |
| 7. All things _____ | g. Eph. 1:12 |

- D. How do believers today glorify God? (TO BE DISCUSSED)

HOW DOES IT GLORIFY GOD -
[ONLY RELIGIOUS SEE A PURPOSE
FR. HUMAN HISTORY]

II. The Historical Purpose of God (see Erich Sauer, The King of the Earth, pp.72-100)

A. God's original design for man

1. Earth (man's destined home) is and has been the sphere of an evil kingdom under Satan.

a. Gen. 3:1 ff. brings the tempter on the earthly scene as though this were his normal and natural abode.

b. Satan's prehistoric fall is traditionally associated with the earth--Isa. 14:12-14; Ezk. 28:13.

c. Water and darkness symbolize God's judgment on sin (Gen. 1:2).

d. Man is ordered by God to "subdue" the world (Gen. 1:28), i.e., he is to conquer it as an enemy--suggesting that enemy forces were present on earth then as today.

2. Man is placed in opposition to Satan and his realm by God.

a. Man is God's representative made in His image--Gen. 1:26,28.

b. Man is God's king of the earth.

1) Gen. 1:26,28--Man is to rule.

2) Ps. 8:4-6 (REF).

a) Man has been crowned as God's king.

b) Man is to reign over all creation.

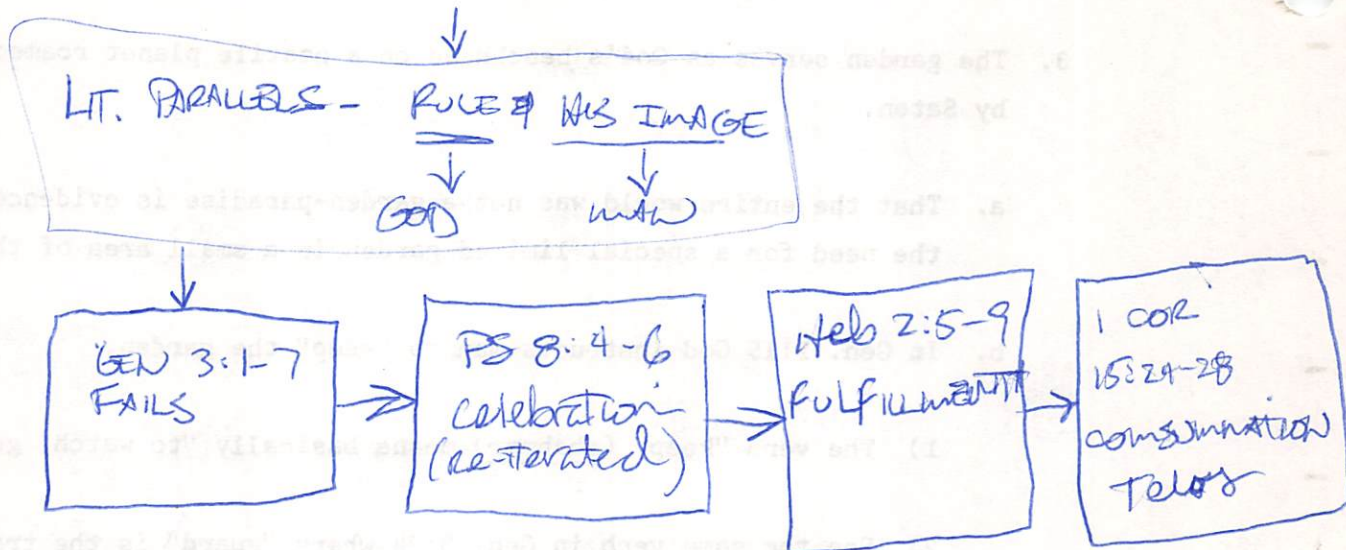
3. The garden serves as God's beachhead on a hostile planet roamed over by Satan.
 - a. That the entire world was not a garden-paradise is evidenced by the need for a special limited garden in a small area of the earth.
 - b. In Gen. 2:15 God instructs man to "keep" the garden.
 - 1) The verb "keep" (shahmar) means basically "to watch, guard".
 - 2) See the same verb in Gen. 3:24 where "guard" is the translation.
 - 3) Perhaps this is a capsule of divine instruction to man to protect and hold on to his territory against the enemy who will soon attack. (Gen. 3:1 ff.).

B. Man's historical failure

1. Gen. 3:1 ff. pictures the battle of the king of the earth versus the king of evil.
2. Instead of defending the garden and conquering the world man joins the enemy and his forces by obeying him instead of God. Satan now rules instead of man.
 - a) Satan is described in the N.T. as "the God of this world" (Jn. 12:31).
 - b) Paul calls the devil "the _____ of this _____" (II Cor. 4:4).
 - c) Man makes himself a pawn of Satan and part of his army (Eph. 2:1-2; Jn. 8:44).

GEN 1:26-28

APPOINTMENT - TO RULE AS KING
OF THE EARTH.



INTER

REF

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3. Interpret Heb. 2:5-8 in light of v. 9 (TO BE DISCUSSED)

Fulfillment - in Jesus (vs. 5-8 R/Z man & present age). Jesus reigns now as man - temporarily - put down
Consummation - Jesus reigns to rebellion & hostile reign

redemption & rule - right to rule because
of Redemption

C. God's redemption of mankind

1. This phase is often seen as God's historical purpose in full.
2. Biblically, however, salvation is not strictly God's historical goal (otherwise, why not simply create a race that would never fall), but it is God's means to his historical goal: the dissolution of Satan's kingdom of evil through man.
 - a. God created man to help Him defeat Satan.
 - b. Redemption is part of this victory.
 - c. As people respond to the grace of God in Christ, they are delivered and Satan is thwarted--all by freewill--and so to the glory of God (the ultimate purpose of God).

- d. To make salvation history's goal is a failure to provide an adequate purpose for the fall of man (covenant theology is generally guilty here).

D. The kingdom as God's historical purpose

- 1. Man was created to destroy Satan's evil kingdom and glorify God. But mankind as a whole has failed, yet the goal will be reached.
 - a. This goal is to be fulfilled in the man, Christ Jesus.
 - b. Gen. 3:15 presents this goal as being the purpose of the woman's seed.
 - c. Heb. 2:5-9--Christ succeeds where mankind failed.
 - d. I Cor. 15:27-28, 24--this is the declared purpose of Christ's reign (kingdom).
 - 1) Thus, the kingdom of Christ is God's vehical for destroying evil finally.
 - 2) Man will reign as "king of the earth", but only in Christ the Man.
 - e. Therefore, history is heading toward a resolving of evil in the universe, and man plays the key role.
- 2. The kingdom as the unifying theme of the Bible.
 - a. "The concept of the Kingdom of God involves, in a real sense, the total message of the Bible" (John Bright, The Kingdom of God, p. 7).

- b. "The Bible is one book. Had we to give that book a title, we might with justice call it 'The Book of the Coming Kingdom of God.' That is, indeed, its central theme everywhere". (Ibid., p. 197).
- c. "The Kingdom of God is, in a certain and important sense, the grand central theme of all Holy Scripture" (A.J. McClain, The Greatness of the Kingdom, pp. 4-5).
- d. "The Scriptures cannot be rightly comprehended without a due knowledge of this kingdom" (G.N. Peters, The Theocratic Kingdom I, 29).
- e. The rubric of God's kingdom, then, is the integrating center for interpreting the Bible.
- f. Compare the kingdom theme with that which is used by different theological systems to give the Bible unity. (TO BE DISCUSSED)

DISPENSATIONIS - DISPENSATION - NEED
 ↓
 COVENANTALISTS - REDEMPTION - ~~REDEEM~~ (MEANS TO AN END)
 ↓
 KINGDOM - PLACED IN KINGDOM - TELOS

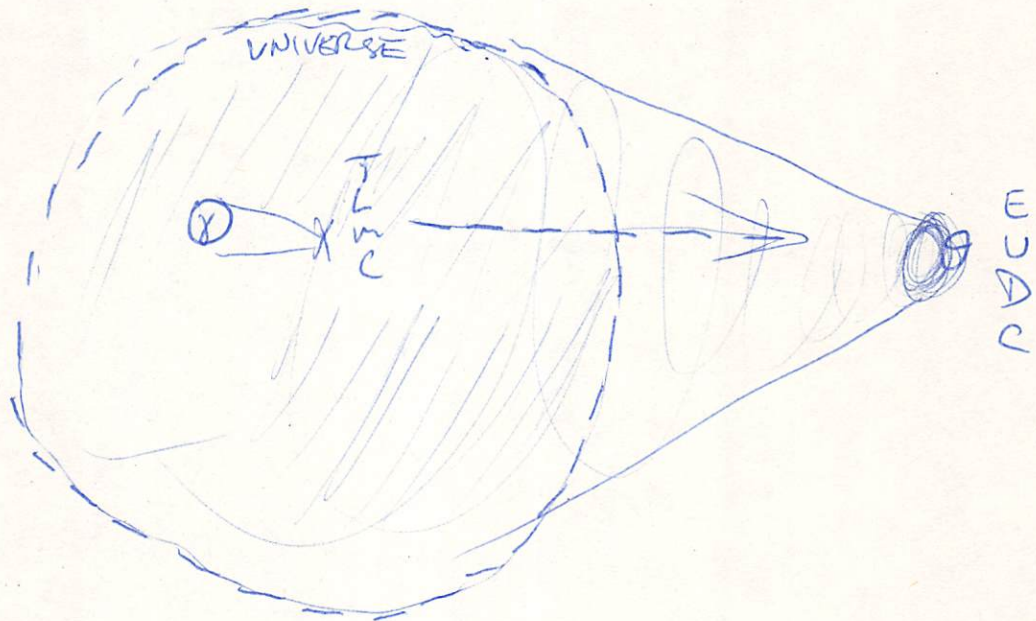
3. Kingdom progress in history.

- a. God's kingdom on earth begins with God creating man in His own image to represent Him as king of the earth (Gen. 1:26,28) and so to defeat evil by resisting it for God's will.
- b. Man is then allowed to rule himself on an individual level--a time of self-determination (Gen. 6:5) and potential personal victory over evil.
- c. Next, God gives mankind collective rule over himself--human government (Gen. 9:6) to help control man's participation in the realm of evil.
- d. Selecting Abraham as the source of His own nation, God then promises by covenant to give the Abrahamic line a principle role in the kingdom program as representatives of God's rule (Gen. 12:1-3).
- e. The initial phase in the fulfillment of the Abrahamic promise is God's rule (via its Spirit-filled kings) over this one nation on the earth--the theocracy (Isa. 33:22)--through this nation of priests God's rule is given its foothold in an evil world.

- f. The present age sees God as reigning in a preliminary way through Christ and His Spirit in the church (Col. 1:13), as people are taken from the evil kingdom and transferred to the kingdom of God.
 - g. In the future, God, through Christ, will reign over the entire planet for a thousand years (Rev. 2):1-6), until all evil in every form has been finally destroyed.
 - h. The eternal future will see God reign directly over and in the earth as the man Christ Jesus has finally eliminated the kingdom of evil (I Cor. 15:26-28).
4. The nature of God's kingdom.
- a. Time of the kingdom
 - 1) It is eternal--Ps. 29:10; 145:13
 - 2) Yet it has a beginning--Dnl. 2:44; Mt. 6:10.
 - b. Extent of the kingdom.
 - 1) It is universal and extends everywhere--I Chr. 29:11-12.
 - 2) Yet it is local and earthly--Isa. 24:23.
 - c. Ruler in the kingdom.
 - 1) It is ruled by God directly--Ps. 103:19.
 - 2) Yet it is ruled through a human mediator--Ps. 2:4-6.

- d. The resolution of these contradictory data is found in the historical kingdom purpose of God. (TO BE DISCUSSED)

Temporary	Eternal
local	Universal
mediated	Directly
concentrated	Creation



The Kingdom Prophesied

Before we can accurately discuss the kind of kingdom Jesus meant when He and John said it was "at hand", it is needful to analyze very generally the kind of kingdom the Old Testament prophesied.

From the perspective of the Jew in say 400 B.C., what was looked forward to in the way of a kingdom? What did the prophets declare the kingdom was going to be like? And what of the king? Who was he going to be?

The King
Who was to be the king?

I. God's King

As God's king and solution to the reign of evil, the Messiah becomes the focal point of O.T. prophecy. Not only will He rule for God over creation, He will also reconcile creation for God.

A. The King's natures

1. According to Isa. 7:14 "a virgin will be with [a human] _____ and bear a [human] _____", yet this human will be called " _____ [or, 'God with us', see Mt. 1:23]. "
2. Isa. 9:6 says, " a [human] _____ will be born to us", still He is described as "Mighty _____" and "Eternal _____".
3. The Messiah is both man and God in nature.

B. The king's origins

- Prophetic - local*
1. He is to be born of a woman (Gen 3:15; Isa. 49:1 cf.6) and especially a virgin (Isa. 7:14). *Apocalyptic - grand scheme*
 2. But He is also said to come from the Father-God in heaven (Dan.7:13-14).
 3. The king is derived from woman and God.

C. The king's offices

1. IN DEUT. 18:18 GOD PROMISES TO RAISE UP IN ISRAEL A _____
(one who speaks for God to man) (see fulfillment in Jn. 6:14).
2. PS. 110:4 AND ZECH. 6:13 SPEAKS OF A COMING _____ (one
who ministers to God for man) (see fulfillment in Heb. 5:5-7).
3. AND, OF COURSE, THERE IS THE OFFICE OF THE _____ IN II SAM.
7:12-17 (one who reigns for God over man) (see fulfillment in
Lk. 1:30-33).
4. The Messiah is to be God's king and prophet and priest, all at the
same time.

D. The king's functions

1. Not unexpectedly, the coming Messiah (the "anointed" king) was to
reign (Ps. 2; Isa. 40:9-11).
2. Yet, this one was also to suffer and die (Isa. 53; Ps. 22).
3. The Messiah would both reign and die.

E. Fulfillment

1. Some Jewish theologians solved these seeming contradictions in data by postulating that there would come two Messiahs.
 - a. One from Judah (Messiah ben Judah) who would reign as the glorious king.
 - b. The other from Levi (Messiah ben Levi) who would die as the humble priest.
2. New Testament, records reveal a much more ingenious fulfillment.
 - a. The king's divine and womanly origins were both met in the virgin birth of Jesus Christ. This also accounts for His divine and human nature, as eternal God Himself was conceived miraculously in the virgin Mary (Phil. 2:5-9).
 - b. The king also came as king, prophet, and priest, even though he did not have priestly blood (from Levi). This, because Jesus was a priest after Melchizedek's order not Aaron's (Heb. 5:5-7), and this means bloodline is not a factor.
 - c. As for His dying and reigning, this occurs via a resurrection and second advent (I Pet. 1:9-12). Messiah would die and be raised and return to rule in glory.

II. God's Kingdom

Prophetic details on God's kingdom are abundant throughout the O.T. A few major descriptive points are drawn out here for a broad stroked picture of the eschatological kingdom.

A. It is an earthly and physical kingdom.

(MATCH THE SCRIPTURES WITH THEIR DESCRIPTION OF THE KINGDOM))

- a. Isa. 11:6-8; Hos. 2:18
- b. Amos 9:13; Joel 2:21-24
- c. Isa. 33:24; 35:5-6
- d. Mic. 4:3; Ps. 46:9

- 1. An agriculturally productive kingdom ____.
- 2. A complete cessation of hostilities ____.
- 3. An end of the carnivorous nature and danger of creation ____.
- 4. The removal of physical deformity and disease ____.

B. It is a kingdom with a Jewish focus.

(FILL IN THE BLANKS USING THE PASSAGE FOR HELP)

- 1. ITS KING IS A SON OF _____ AND IS THEREFORE JEWISH
(II SAM. 7:12).

2. ITS CAPITAL IS _____ IN PALESTINE (MIC. 4:7).
3. ITS EVERLASTING THRONE IS THE THRONE OF _____ (PS. 89: 35-36, 3-4).
4. DOES THE N.T. REFUTE OR CONFIRM A FUTURE FOR NATIONAL ISRAEL?
(TO BE DISCUSSED)

JEWISH focus TO KINGDOM IN PALESTINE
PR. 2162

from 11:
MAT 24
ACT 1
RBV 7-
RBV. 20

Prophecied kingdom
is Valid!

C. It is a universal kingdom

1. The blessing of all peoples in Abraham goes back to the Abrahamic Covenant (Gen. 12:1-3).

2. See Ps. 72:11, 17; 86:9

3. ACCORDING TO DAN. 7:13-14 (REF), SERVING THE MESSIAH WILL BE "ALL THE _____, _____, AND MEN OF EVERY _____".

D. It is a spiritual kingdom

1. By spiritual is not meant non-literal, but a kingdom dominated by God's Spirit and the salvation He brings man.
2. See the promised eschatological outpouring of the Spirit in Joel 2:28; Zech. 12:10.
3. The indwelling and cleansing of God's Spirit is promised in Ezk. 36: 24-28.
4. Salvation (Isa. 12:1-6) and forgiveness (Jer. 31:34) are stressed.

E. It is a kingdom with spiritual prerequisites.

1. A spiritual kingdom demands spiritual prerequisites on the part of participants.
2. To enter God's kingdom one must receive God's salvation and turn to Him in obedience. (Dt. 30:6-10; II Chron. 7:14; Ps. 81:13-16).

3. The spiritual kingdom benefits of the New Covenant can only be enjoyed by genuinely participating in this covenant by trust and repentance.

4. IN THE N.T. THESE PREREQUISITES ARE INDICATED IN MT. 22:1-14, WITH THE ONE WHO CAME TO THE WEDDING FEAST (KINGDOM) WITHOUT _____
_____ (cf. Rev. 19:8,14).

III. REGARDING THIS SECTION ON THE KINGDOM PROPHESED

A. I DID MY WORK

B. I THINK IT COULD BE IMPROVED BY

C. I APPRECIATED THE FOLLOWING

The Kingdom Offered

When Jesus came to Palestine 2,000 years ago and announced that the kingdom was "at hand", what did He mean? Did Jesus mean that God's reign in the church was at hand? After all, that's what Messiah came and established. Or, did Jesus mean that the O.T. prophesied kingdom was at hand? If so, then what happened to it? for we do not now see such a kingdom.

Terminology

What is a kingdom?



I. Terminology

A. "Kingdom" (Hebrew malkuth, Greek basileia)

1. Abstractly, these terms mean a "kingdom" in the sense of a "kingship" or a "reign" (Dan. 4:34; Mt. 12:28)--the rulership.
2. Concretely, these words express a "kingdom" in the idea of a "realm" (Dan. 2:44; Mt. 8:11)--the ruled.
3. A kingdom (of any sort) is comprised of both these aspects: the king must reign over a realm. Whether present or future, the kingdom of God has both elements.

B. Kingdom of God versus Kingdom of Heaven

1. Neither of the above terms are found in the O.T., though the ideas are.
2. While some would seek to distinguish the two terms (e.g., Scofield, Pentecost, etc.), depending on the context, it is best to make "God" and "heaven" synonymous in these terms.
 - a. On the basis of the third commandment (Ex. 20:7), the Jews began to avoid using any title for deity, like Yahweh or God.

- b. "Heaven" became a substitute term for "God". Thus in Mt. 5:34, the Jews took their oaths (swore) by HEAVEN instead of by God.
 - c. The Gospel of Matthew (believed addressed to the Jews) especially substitutes "heaven" for "God", and this book is dominated by the phrase "kingdom of heaven" and avoids "kingdom of God".
3. Below are but a few of the many gospel parallels where Matthew uses "kingdom of heaven" in the exact account where Mark and/or Luke use "kingdom of God".
- a. In Mt. 4:17 Jesus preaches that the "kingdom of heaven" is at hand, while in Mk. 1:15 it is the "kingdom of God" that is at hand.
 - b. In Mt. 13:11 the parable of the sower describes the "kingdom of heaven", while in Mk. 4:11 and Lk. 8:10 it is the "kingdom of God" that is depicted (cf. also Mt. 13:31,33 with Mk. 4:30; Lk. 13:18,20).
 - c. In Mt. 19:23 it is entering the "kingdom of heaven" that is hard for a rich man to do, while in the very next verse it is the "kingdom of God", as it is in Mk. 10:23; Lk. 18:24.

4. Conclusion: there can be no doubt that any division in meaning between kingdom of God and of heaven is an arbitrary one, not demanded by the terms themselves.

II. The Jewish Expectation

- A. Nearly all theologies agree that the Jewish people of Jesus' day were expecting a literal kingdom as prophesied in the O.T. But was this expectation correct?
 1. Berkhof says that the O.T. prophets did not themselves expect a literal and physical kingdom, but the Jews failed to interpret their writings figuratively and so were wrong in their expectations (The Kingdom of God, pp. 167, 171-72).
 2. John Bright, on the other hand, says that the apocalyptists themselves (including Dan. and Ezk. it may be presumed) expected a literal and physical kingdom, but they were wrong and so was the popular expectation (The Kingdom of God, p. 192).
 3. George Ladd sees both literal and spiritual phases to the kingdom in the O.T. The Jews, he holds, attached themselves to the literal aspects when they should have been looking for the spiritual (Crucial Questions About the Kingdom, pp. 163-74).

4. Dispensationalists generally agree that the O.T. prophets expected the literal and physical kingdom they predicted (with a spiritual emphasis, of course), and the Jews rightly interpreted and expected such a kingdom.
 - a. The prophets themselves intermingled the two advents as though they were one (I Pet. 1:10-11) and so did not see different phases within the kingdom (spiritual and material) to occur at different times.
 - b. Jesus Himself did not begin to develop His new interpretation of the kingdom (the mystery of the kingdom) until His ministry was nearly half over and He and His offer had been clearly rejected.

III. Jesus' Announcements and the Kingdom

When Jesus declared to the people to "Repent, for the kingdom of heaven is at hand" (Mt. 4:17 cf. 3:2), what kind of kingdom did He have in mind? The answer to this question varies according to the theological system.

- A. Old liberalism--Jesus rejected traditional O.T. eschatology for an ethico-social kingdom as revealed in the Sermon on the Mount (Walter Rauschenbush, Shailer Mathews).

- B. German criticism--Jesus accepted O.T. eschatology and its later apocalyptic interpretation, but with His failure to bring it to fulfillment, He realized He had been wrong and desperately changed His methods and tried to bring it by His suicide.

* [Albert Schweitzer says of Jesus, "...in the knowledge that He is the coming Son of Man [He] lays hold of the wheel of the world to set it moving on that last revolution which is to bring all ordinary history to a close. It refuses to turn, and He throws Himself upon it. Then it does turn; and crushes Him. Instead of bringing in the eschatological conditions, He has destroyed them. The wheel rolls onward, and the mangled body of the one immeasurably great Man, who was strong enough to think of Himself as the spiritual ruler of mankind and to bend history to His purpose, is hanging upon it still. This is His victory and reign (The Quest of the Historical Jesus, pp. 370-71).

- C. Contemporary spiritualization--Jesus correctly took the spiritual elements of the O.T. eschatology and preached only these (L. Berkhof, O.T. Allis).

1. O.T. eschatology should, therefore, be spiritualized as the N.T. clearly does with it (Hos. 11:1 cf. Mt. 2:15).
2. The kingdom is the figurative idea of Christ's lordship in the cosmos.

- D. Dispensationalism--Jesus came to the Jews and offered them the literal and physical kingdom as prophesied in the O.T. and after His moral

prerequisites were rejected, He directed His attention to the operations of the kingdom.

1. According to Dan. 2 and 7 God's kingdom would come during the fourth world empire since Daniel (Babylon, Medo-Persia, Greece, and Rome). It was Rome who controlled the world during Christ's life, and so the historical setting was right for the kingdom of God to come in the apocalyptic sense.

2. Jesus' announcements (as well as John's) include no correction of the popular expectation of a literal kingdom.

3. The original offer went only to the covenanted Jewish nation.

THUS, IN MT. 10:5-7 (REF). JESUS TELLS HIS DISCIPLES NOT TO PREACH TO THE GENTILES OR THE SAMARITANS, BUT ONLY TO THE

LOST SHEEP OF THE HOUSE OF ISRAEL.

4. John the Baptizer, (Mt. 11:1 ff), in a moment of doubt, questioned whether Jesus were the Christ (probably because he still had not seen the literal kingdom yet), and Jesus responds by offering the physical relief He was giving as proof that He was the Messiah with the kingdom.

IV. Rejection of the Kingdom Offer

- A. Jesus came to Israel as Israel's king (Jn. 1:49). In fact this was Jesus' offense for which He died (Mk. 15:2,9,12,18,26,32).
- B. The offer goes to the nation as a whole.
- C. The nation (as a whole) responded negatively.
 - 1. Not to the idea of a literal physical kingdom, for all the Jews wanted the national prominence the kingdom would give.
 - 2. But, the spiritual requirements and prerequisites of the King were rejected. Jesus said to a leader of the Jewish nation, "unless one is born again, he cannot enter into the kingdom of God".
(Jn. 3:3), and the nation was not willing to be regenerated.
- D. Using, with some reservation at points, the chronology of Matthew, rejection occurs in this manner.
 - 1. Mt. 1-11 has Jesus preaching repentance to enter God's kingdom. The message is authenticated by various miraculous works in the realm of physical and spiritual healing by the Holy Spirit.

a. Verses 18-20 reveal the rejection of the people.

1) Note the "they" (vv. 18,19,20) are the people (cf. v.16).

2) "This generation" rejected Jesus.

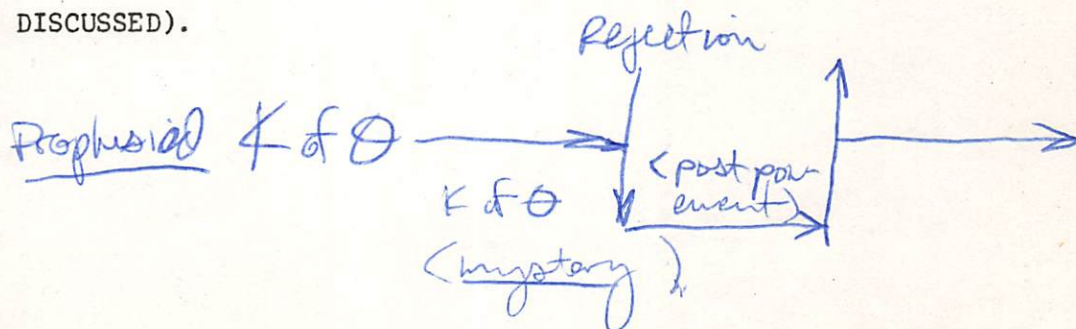
2. Mt. 12 presents Jesus in dramatic fashion as casting out a demon from a man. This very significantly demonstrates the power of God's king over the king of evil--i.e., the binding of the strong man (v. 29).

a. Here the leaders charge Jesus with casting out demons, using the power of Beelzebul or the devil himself (v. 24).

b. While chapter 11 has the people turning away from the King, chapter 12 reveals the leaders with doing the same.

3. Though offers of the kingdom continue up unto the crucifixion, they are done with the knowledge of rejection and with the understanding that only a mystery operation of the kingdom can be enjoyed for the present (cf. Mt. 13 mystery parables).

TO BE DISCUSSED).



V. Adjustment of the Kingdom

If Jesus came to establish the kingdom prophesied in the O.T., then what happened? Where is that kingdom today? Did Jesus fail in His mission?

A. This is uniquely a problem for dispensationalists.

1. Amillennialism teaches that Jesus successfully established the spiritual kingdom He offered from the beginning.
2. Covenantal premillennialists and others say the same, but with the added statement that at His second advent, Jesus will institute a

more literal and physical (though not Jewish O.T.) kingdom.

3. The German critical approach often agrees that Jesus tried to bring in the literal O.T. kingdom, but He failed and died as a result.

B. The threefold adjustment teaching

With the rejection of the kingdom offer

1. The literal ^{Propheciid} ~~O.T.~~ kingdom was postponed until the nation of Israel would accept the spiritual requirements of the king, i.e., until the second coming when "all Israel shall be saved".

- a. Lk. 19:11 says that Jesus taught a parable to His disciples "because He was near to Jerusalem [the kingdom's capital], and they supposed that the kingdom of God was going to APPEAR IMMEDIATELY".

- b. Note the future kingdom stressed in Mt. 19:28; Lk. 22:30; Acts 1:6-7.

2. For the interval the kingdom could be received but only on the ^{mystery} spiritual level, as the mysteries of the kingdom are in operation.

- a. See the kingdom mysteries in Mt. 13.
- b. See the church in Mt. 16:18; 18:17
- c. Question: is the kingdom of God here during this era of the church?
 - 1) Scofield, Walvoord, and Pentecost speak of a "mystery form of the kingdom", as though it were different from the kingdom of God.
 - 2) McClain and others prefer the idea of a "mystery operation" of the kingdom, as though the kingdom of God were absent during this interval.
 - 3) Perhaps it is most accurate to speak of the kingdom of God today as working and permeating the world (see Mt. 13) in new and unforeseen ways. The people who join God's kingdom are the church (Mt. 13:38), but the mediatorial kingdom is much more than this. It is the bringing of a Satanically dominated world under God's rule.

Compare Christ, the church, Satan, and the kingdom to the account of David, Saul, and Israel in I-II Sam.

(TO BE DISCUSSED)



PRESENT RULE - SATAN
CROSS END SATAN'S RIGHT TO RULE

Answer

3. This new mystery level of God's kingdom would be offered not just to the Jewish covenanted nation, but to the world.

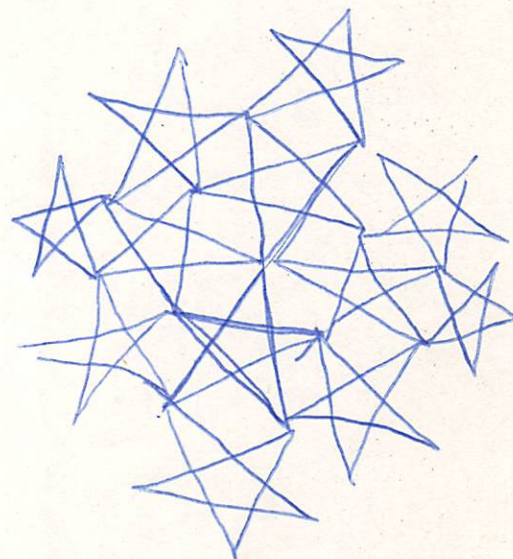
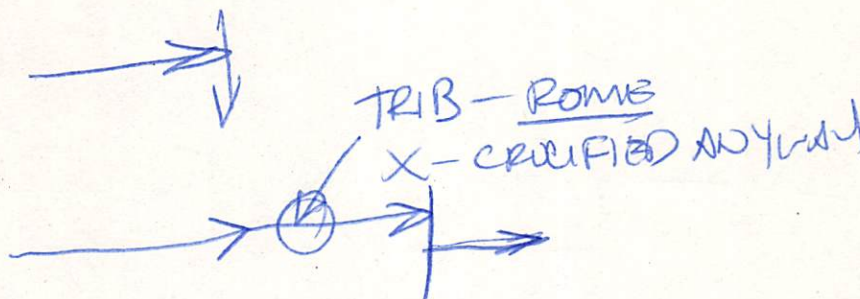
- a. Mt. 22:1-14--"THE WEDDING IS READY, BUT THOSE WHO WERE INVITED WERE NOT WORTHY. GO THEREFORE TO THE MAIN HIGHWAYS, AND AS MANY AS YOU FIND THERE, INVITE TO THE WEDDING FEAST" (vv. 8-9).

Boodler

- b. Mt. 21:43--"THEREFORE I SAY TO YOU, THE KINGDOM OF GOD WILL BE
TAKEN AWAY FROM YOU, AND GIVEN TO A NATION PRODUCING
THE FRUIT OF IT".
- c. Mt. 28:19-20--"MAKE DISCIPLES OF ALL THE NATIONS"

Thus, God's kingdom 1) would be postponed in its O.T. sense,
2) could be received in its mystery facets, and 3) would be offered
to the world directly.

- C. Objection: if the nation would have received the offered kingdom what
would have happened to the crucifixion of Christ? (TO BE DISCUSSED)



The Eternal Kingdom and the Millennium

While most theologies and the Bible itself put a great stress upon the idea of an eternal kingdom, premillennialists are often guilty of putting most of their eschatological emphasis upon a thousand year period known as the millennium.

What is the millennium? What occurs within its "short" thousand year boundaries? How does it relate to the succeeding phase of the kingdom? Is it important to believe in a millennium? Why?

Term

What is a "millennium"?



I. The Term "Millennium"

- A. From the root "mill" or a "thousand", the word refers to a period of a thousand years.
- B. "Chiliad" or "chiliasm" is another term used to refer to the same idea.
- C. More particularly and literally both terms depict a future period of one thousand years during which the kingdom of God is physically the dominant factor on earth.
- D. The teaching of a millennium is found in only a single N.T. passage:

Rev. 20:1-8 (REF).

 HOW MANY TIMES IS THE TERM "THOUSAND YEARS" MENTIONED IN THIS PASSAGE 6 ?

II. Content of the Millennium

- A. FROM REV. 20:1-8 LIST THE EVENTS THAT INITIATE, CONCLUDE AND OCCUR WITHIN THE MILLENIUM.

- 1. v.2 Satan will be BOUND.
- v.3 the reason: NOT DECIDE THE NATION'S ANY LONGER.
- 2. v.4 faithful saints will COME TO LIFE
 and will REIGN w/ CHRIST for the thousand years.

3. v.5 the RESURRECTION of all others occurs after the thousand years.

4. v.7 Satan is RELEASED FROM PRISON
v.8 the reason: TO DECEIVE NATIONS.

B. The millennium is not a time of absolute perfection. !

1. This is the time when the curse of Gen. 3 is somewhat lifted (cf. Isa. 11; Rom. 8:21). Yet, there will still be deaths (Rev. 20:9).
2. It is during the millennium that the promises of earthly prosperity in the O.T. will be fulfilled.
3. It is now that man in the image of God will finally rule the world for God (Gen. 1:26,28; Ps. 8)--through Jesus Christ.
4. With the end of the millennium comes the end of all power and authority associated with the kingdom of evil (I Cor. 15:24-28).

C. Those who do not accept a literal millennium must take Rev. 20:1-7 figuratively

1. Thus, Satan was bound (according to Mt. 12:29) when Jesus bound him (rather than the angel of Rev. 20:1) during his ministry.

2. Satan has since (and is now) been loosed for a little season Rev. 20:7).
3. The reign of Christ and His faithful ones occurs in life now, as Jesus is recognized as the true king of the life.
4. The thousand years, then, is merely the perfect time of Christian bliss and blessing now.
5. The resurrection that initiates the thousand years is the spiritual rebirth of a person that occurs at salvation.
6. The final resurrection is taken literally as the physical resurrection of believers that occurs when Jesus returns to earth.

III. Conclusion of the Millennium

- A. Rev. 20:7-10 reveals that the final action in the millennium is the rebellion of spirits and man.
- B. The national enemies of God's kingdom are labled "Gog and Magog"--traditional terms for divine enemies and obviously derived from Ezk. 38-39.

Question: are the God and Magog of Rev. 20 identical to those of

TRIB	MIL	G ⁹ m
Ezk		Ezk 38-39
38-39		Rev 20

Ezk. 38-39 or are the later tribulation enemies?

1. Pentecost, like other dispensationalists, rejects the identity of the two passages, choosing instead to make Gog and Magog in Ezekiel refer to tribulation enemies. He cites the following reasons for the "impossibility" of making the two accounts parallel (Things To Come, pp. 349-50).
 - a. In Ezk. their invasion is northern, while in Rev. it is world-wide (but Ezk. 38:9 sounds like a wide invasion--"you will be like a cloud covering the land, you and all your troops, and many peoples with you").
 - b. Ezk. does not mention Satan's role (but Satan is only very rarely mentioned anywhere in the O.T.--he is only fully revealed in the N.T.).
 - c. The context of Ezekiel makes this invasion premillennial (but this is what is being argued).
 - d. Ezk. 39:12 speaks of burying the dead, while Rev. 20:9 says they are devoured by fire (but why cannot the devouring by fire refer to the mode of death--these burned corpses later being buried out of sight? Besides Ezk. 38:22 refers to pouring fire on the enemy).

- e. In Ezk. this invasion is followed by the millennium in Ezk. 40-48 instead of after the millennium (but even Ezk. 37:16 ff. seems to be millennial, so that literary order does not demand chronological order).
2. Most non-dispensationalists argue for an identity of the two accounts. The following are arguments for making Ezk. 38-39 postmillennial with Rev. 20.
- a. Ezk. 38:8--the inhabitants live in "the land that is restored from the sword". This sounds like a millennial restoration out of the tribulation.
 - b. Ezk. 38:8--the Jews are said to be "living securely, all of them", which echoes millennial existence rather than the time when man, God, and Satan are all disrupting society.
 - c. Ezk. 38:11--refers to "the land of unwalled villages", which sounds millennial and not tribulational.
 - d. Ezk. 38:12 speaks of great Israeli wealth.
 - e. Ezk. 38:14 again refers to "living securely".

- *f. Ezk. 39:7 makes this invasion the final profanity against God, but if there is another Gog and Magog invasion later, then this is not the last profanity.

3. Conclusion: in light of the arguments and counterarguments above, it seems best to understand Rev. 20 as an interpretation and expansion of a postmillennial invasion described in Ezk. 38-39.

IV. The New Heavens and Earth

- A. According to Rev. 20:1 ff., God will create a brand new universe following the millennium and the final judgment.
- B. This everlasting creation indicates the eternal nature of God's kingdom.
- C. This was anticipated in the O.T.--Isa. 65:17; 66:22.
- D. The N.T. too, looks to this event--Mt. 24:35; Heb. 1:10-12.
- E. II Pet. 3:10-13 describes the destruction of the old creation--Notice the details of great noise ("roar"), "intense heat", and the burning.

Question: how can an entire universe be destroyed? (TO BE DISCUSSED)

F. II Pet. 3:13 makes the new heavens and earth the believer's hope,

"But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells". The emphasis here is upon righteousness as man's hope.

G. Rev. 21:3-4 declares that God will reside on earth with man "and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain...."

H. The role of God the Father will at this time be direct as the Son-King is said to deliver up the kingdom to God the Father, now that all evil authority is destroyed (I Cor. 15:24).

I. The heavenly Jerusalem (Rev. 21:9 ff.)

1. Because this city is called "the bride, the wife of the Lamb" (Rev. 21:9), some take it figuratively as meaning the church.

a. But the descriptive details, including its wall, gates, foundations, length, width, and height all suggest a literal, though supremely remarkable, city.

b. Notice also that Jerusalem could not be the church since it itself is said to be the home of the church (Rev. 21:27).

2. Some details of the city

- a. It comes down from heaven and so may be that home which Christ says He is even now preparing for His saints (Jn. 14:1-4) (Rev. 21:10).
- b. It is prepared of the most precious of known materials--pure and clear gold, precious stones, and pearls (Rev. 21:18-21).
- c. This Jerusalem contains no temple, for the Lamb and God Himself are its temple (Rev. 21:22).
- d. Night likewise shall never occur, for the Lord God will ever illumine the world (Rev. 22:5).
- e. As for the position of this city, Pentecost says, "It is generally agreed...that the city seen in Revelation 21:10 is suspended over the earth" (Things to Come. p.569). However, there is really no reason at all to accept such a peculiar understanding. The new Jerusalem more likely rests on the new earth though its cubic shape gives it great height.

NAME

JOE BUSTLOS

Interpretive Systems, Ecclesiology
and Eschatology

R. E. Morosco, Ph.D.

Required Texts

A.B. Mickelson, Interpreting the Bible
M.J. Erickson, Contemporary Options in Eschatology
R.E. Morosco, Eschatology
H.A. Snyder, The Community of the King

NOTE SECTION - 1:30 IF MISSED QUIZZES & EXAMS

Attendance

Class attendance and participation is critically important for the growth and development of the individual as well as for the benefit of the entire class. Therefore, it is expected that class attendance will be kept at a maximum. Missed quizzes may not be made up.

Reading and Quizzes

The class is subject to a quiz the class session that reading was assigned (see class schedule below). The quiz will be comprised of specific multiple choice or short answer questions.

There are no make-up quizzes, but two of the lowest scored or missed quizzes will be dropped from the record.

Examinations

Three examinations will be given (see class schedule below). The exams will be comprised of memory passages (see below), lectures (or syllabus) and class discussions. Questions will be multiple choice and short answer. There will be a ten point yes/no question to determine whether all the reading due by the time of the exam was carefully read.

NAME _____

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Reading and Quizzes

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There are no make-up quizzes, but two of the lowest scores on missed quizzes will be dropped from the record.

Examinations

Three examinations will be given (see class schedule below). The exams will be comprised of memory passages (see below), lectures (or videos) and class discussions. Questions will be multiple choice and short answer. There will be a ten-point essay question to determine whether all the reading due by the time of the exam was carefully read.

First Exam

Date: 10/9

Subject: Interpretative Systems

Reading: All of Mickelson

Memory Work: (all from the NASB)

Neh. 8:5-6,8--early biblical interpretationEzk. 36:25-27--the New Covenant promiseRom. 11:24-26a--the olive tree and the people of GodRev. 20:4-7--the reign of Christ and his people

Second Exam

Date: 11/4

Subject: Eschatology

Reading: All of Erickson

Memory Work: (all from the NASB)

Mt. 12:28--the Spirit and God's kingdomI Thess. 4:15-18--the raptureJas. 5:8--imminencyRev. 3:10--escape from the hour of trialIsa. 26:19--resurrection taught in the OTPhil. 3:20-21--resurrection taught in the NTI Jn. 3:2-3--the practicality of eschatology

Third Exam

Date: 12/18

Subject: Ecclesiology

Reading: All of Snyder

Memory work: (all from the NASB)

Mt. 16:18--the church's foundationGal. 3:29--Abraham's seed in ChristCol. 1:13--the switch in kingdomsI Pet. 5:2-3--the pastor's attitudeActs 2:38--repentance and baptism in the churchRom. 10:9--confession and faith in the church

First Exam

Date: _____

Subject: Interpretative Systems

Reading: All of Erickson

Memory Work: (All from the NAS)

Mat. 6:2-8--early biblical interpretation

Eph. 3:2-7--the New Government promises

Rom. 11:24-26--the olive tree and the people of God

Rev. 20:4-7--the reign of Christ and his people

Second Exam

Date: _____

Subject: Eschatology

Reading: All of Erickson

Memory Work: (All from the NAS)

Mat. 12:28--the Spirit and God's kingdom

I Thess. 4:15-17--the rapture

Isa. 5:8--immanency

Rev. 3:10--escape from the hour of trial

Isa. 40:1-5--renewal taught in the OT

Phil. 3:20-31--renewal taught in the NT

1 Jn. 2:2-3--the practicality of eschatology

Third Exam

Date: _____

Subject: Eschatology

Reading: All of Erickson

Memory Work: (All from the NAS)

Mat. 16:18--the church's foundation

Gal. 3:28--Abraham's seed in Christ

Col. 1:13--the church in kingdom

1 Pet. 2:2-3--the pastor's attitude

Acts 2:38--repentance and baptism in the church

Rom. 10:9--confession and faith in the church

Research

(details to be handed out in class)

Grade

The final grade will be based upon 5 equal inputs.

quizzes--~~25%~~

~~research--20%~~

1st exam--~~25%~~

2nd exam--~~25%~~

3rd exam--~~25%~~

Objectives

Upon completion of the course, the student should have a general understanding of the three major areas--interpretive systems applied to the Bible, the study of the church as found in the Bible and the study of the "last things" that comprise the end of things. This comprehension is measured by the three examinations.

Supplementary to lectures and the syllabus are the assigned readings out of the textbooks. The quizzes measure the grasp of this material.

Methodology in research and evaluation of different thinking is to be gained in the research project.

*— essentials unity
— non-essentials liberty
— in all things — charity.*

Schedule

Note: due dates are firm and cannot be changed except in emergency situations.

Interpretive Systems

<u>Date</u>	<u>Assignment</u>
9/9 ✓	Introduction to the Course
9/11 ✓	Terminology (hand-out sheet)
9/11 ✓	Mickelson, pp. 3-19
	General Methods of Interpretation
	Mickelson, pp. 20-53
9/16 ✓	History of Interpretation
	Mickelson, pp. 54-79

Assignment

(Statistics to be handed out in-class)

Grade

The final grade will be based upon 2 equal inputs.

Quizzes--25%
Research--25%
1st exam--15%
2nd exam--15%
3rd exam--20%

Objectives

Upon completion of the course, the student should have a general understanding of the three major areas--interpretive systems applied to the Bible, the study of the church as found in the Bible and the study of the "last things" that comprise the end of things. This comprehension is measured by the three examinations.

Supplementary to lectures and the syllabus are the assigned readings out of the textbooks. The student must read the group of this material.

Methodology in research and evaluation of different thinking is to be gained in the research project.

Schedule

Note: this dates are firm and cannot be changed except in emergency situations.

Interpretive Systems

Assignment

Date

Introduction to the Course

Terminology (hand-out sheet)

Michelson, pp. 8-12

General Methods of Interpretation

Michelson, pp. 20-28

History of Interpretation

Michelson, pp. 24-78

<u>Date</u>	<u>Assignment</u>
<u>9/18</u> ✓	Principles of Interpretation--I Mickelson, pp. 80-95; 97-113 ✓
<u>9/23</u>	Principles of Interpretation--II Mickelson, pp. 114-58 ✓
<u>9/23</u>	Systems of Theology--I Mickelson, pp. 159-76, 78, (212-35) ✓
<u>9/25</u>	Systems of Theology--II Mickelson, pp. 236-79
<u>9/30</u>	Systems of Theology--III Mickelson, pp. 280-322
<u>10/2</u>	Systems of Theology--IV Mickelson, pp. 323-55
<u>10/7</u>	Systems of Theology--V Mickelson, pp. 356-79
<u>10/9</u>	Examination on Interpretive Systems
<u>10/9</u>	Correction and Discussion of Exam

Eschatology

<u>Date</u>	<u>Assignment</u>
<u>10/14</u>	Introduction to Eschatology Erickson, pp. 9-34 <u>SYLLABUS</u> Morosco, pp. 1-17
<u>10/16</u>	Course of the Overlap Period--I Erickson, pp. 35-51 ✓ Morosco, pp. 18-35
<u>10/16</u>	Course of the Overlap Period--II Erickson, pp. 53-72

Date

Assignment

Principles of Interpretation--I

Michelson, pp. 80-93, 97-113

Principles of Interpretation--II

Michelson, pp. 114-58

Systems of Theology--I

Michelson, pp. 159-76, 78, 212-35

Systems of Theology--II

Michelson, pp. 259-79

Systems of Theology--III

Michelson, pp. 280-323

Systems of Theology--IV

Michelson, pp. 323-37

Systems of Theology--V

Michelson, pp. 356-73

Examination on Interpretive Systems

Correction and Discussion of Exam

Eschatology

Assignment

Date

Introduction to Eschatology

Michelson, pp. 1-39

Nordstrom, pp. 1-17

Course of the Overlap Period--I

Michelson, pp. 85-91

Nordstrom, pp. 18-35

Course of the Overlap Period--II

Michelson, pp. 53-73

<u>Date</u>	<u>Assignment</u>
<u>10/21</u>	Tribulation Erickson, pp. 73-89 Morosco, pp. 36-50
<u>10/21</u>	Armageddon Erickson, pp. 91-106 Morosco, pp. 51-60
<u>10/23</u>	Rapture--I Erickson, pp. 107-24 Morosco, pp. 61-80
<u>10/28</u>	Rapture--II Erickson, pp. 125-43
<u>10/30</u>	Resurrection and Judgment Erickson, pp. 145-61 Morosco, pp. 81-104
<u>10/30</u>	Parousia and Abodes of the Dead Erickson, pp. 163-84 Morosco, pp. 105-108, 109-114
<u>11/4</u>	Purpose of God Morosco, pp. 115-24
<u>11/4</u>	The Kingdom Prophesied Morosco, pp. 125-32
<u>11/6</u>	The Kingdom Offered Morosco, pp. 133-46
<u>11/6</u>	The Eternal Kingdom and the Millennium Morosco, 147-55
<u>11/11</u>	Examination on Eschatology
<u>11/11</u>	Correction and Discussion of Exam

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Figure 1. The effect of the concentration of the *Agrobacterium* suspension on the transformation efficiency of *Agrobacterium* strains.

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...the fact that the *in vitro* and *in vivo* results are in good agreement, and that the *in vivo* results are in good agreement with the results of the *in vitro* studies.

Ecclesiology

<u>Date</u>	<u>Assignment</u>
<u>11/13</u>	The Term "Church"
<u>11/13</u>	Snyder, pp. 9-17
<u>11/18</u>	Origin of the Church
<u>11/18</u>	Snyder, pp. 19-31
<u>11/18</u>	Relationship of the Church to Other Institutions
<u>11/20</u>	Snyder, pp. 33-41
<u>11/20</u>	Church Officers--I
<u>11/25</u>	Snyder, pp. 43-51
<u>11/25</u>	Church Officers--II
<u>11/25</u>	Snyder, pp. 53-72
<u>11/25</u>	Church Officers--III
<u>12/2</u>	Snyder, pp. 73-96
<u>12/4</u>	Church Organization--I
<u>12/4</u>	Snyder, pp. 97-116
<u>12/4</u>	Church Organization--II
<u>12/4</u>	Snyder, pp. 117-35
<u>12/4</u>	Church Organization--III
<u>12/9</u>	Snyder, pp. 137-68
<u>12/9</u>	Church Purposes
<u>12/9</u>	Snyder, pp. 169-82
<u>12/11</u>	Church Ordinances--I
<u>12/11</u>	Snyder, pp. 183-92
<u>12/16</u>	Church Ordinances--II
<u>12/18</u>	Church Spiritual Gifts
<u>12/18</u>	Examination on Ecclesiology
<u>12/18</u>	Correction and Discussion of Exam

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relationship of the Church to other institutions

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NAME JOE BUSTILLOS

Interpretive Systems

Terminology

LECTURE MATERIAL +
1st EXAM.

1. Meaning--the intended sense or significance of an expression
2. Interpretation--the meaning or explanation of an expression (as understood by the author and first readers)
3. Hermeneutics--the scientific art of interpretation - WORDS HAVE NO MEANING - CONTEXT!!!
4. Exegesis--interpretation with emphasis upon the original meaning
5. Exposition--interpretation with emphasis upon the contemporary meaning
6. Application--the utilization of a meaning in a contemporary context
7. Sitz im Leben--(German "Situation in life")--the living situation which helped to stimulate a writing
8. Criticism--analysis/evaluation of a text - NOT NECESSARILY JUDGEMENT
 - a. Lower criticism--(textual criticism) determining the exact words of the original text from extant written witnesses - I.E. THE GRK MANUSCRIPTS WHICH IS CORRECT.
 - b. Higher criticism
 - 1) Literary criticism--evaluation of meaning, type of literature, author, etc., of a writing
 - 2) Historical criticism--evaluation of the historical setting of a written work
 - c. Form criticism--evaluation of the forms in which material was preserved before recorded in its final state by the writer-editor
 - d. Source criticism--evaluation of sources used by a writer
 - e. Redaction criticism--evaluation of the editorializing of sources by a writer

JOE BUSTILLOS

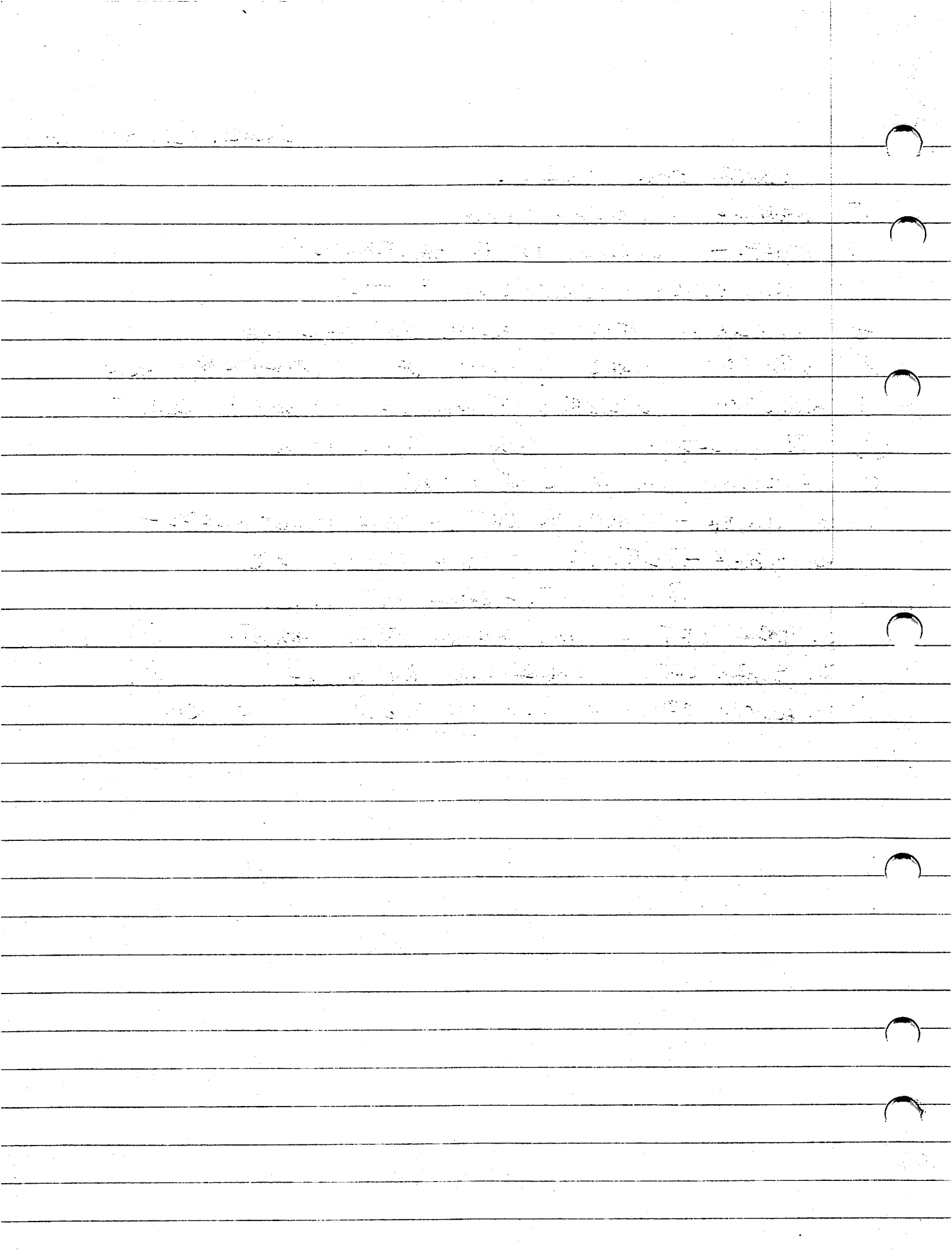
Interpretive Systems

Terminology

1. Meaning--the intended sense or significance of an expression
2. Interpretation--the meaning or explanation of an expression (as understood by the author and other readers)
3. Hermeneutics--the study of interpretation
4. Exegesis--interpretation with emphasis upon the original meaning
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 - e. Redaction criticism--evaluation of the editorializing of sources by a writer

INTERP SYS. TERM.

- ① MEANING - INTENDED SENSE
- ② INTERP. - MEANING TO AUTHOR/READER
- ③ HERMENEUTICS - SCIENTIFIC ART OF INTERP.
- ④ EXEGESIS - INTERP w/ EMPH. UPON ORIG MEAN.
- ⑤ EXPOSITION - INTERP w/ EMPH. UPON CONTEMPORARY MEAN.
- ⑥ APPLICATION - UTILIZATION OF MEANING IN CONTEMPORARY CONTEXT
- ⑦ SITZ IM LEBEN - ST IN LIVES - SIM. WRITING
- ⑧ CRITICISM - evaluation of a text
 - a. LOWER - TEXTUAL CRIT. - DETER. EXACT WORDS -
 - b. HIGHER - QLT. CRIT - EVAL. MEAN. ETC.
 - ② HIST CRIT. - EVAL HIST S.I.L.
 - c. FORM CRIT. - EVAL FORMS BEFORE PRESENT.
 - d. SOURCE CRIT. - SOURCES USED BY AUTHOR
 - e. REDACTION CRIT. - EVAL. EDITORIALIZING OF SOURCE.



Quiz 9/11

9/11

① 21

② 28

③

④ 33

⑤ 51

GENERAL WEATHERS OF

INTERPRETING THE BIBLE

ISA. 53:12 - ① FIGURATIVE

② LITERAL

II FIGURATIVE INTERP.

- LOOKS AT LITERAL MEANING OF STATE & LOOKS FOR TRUE & DEEPER SIGNIFICANCE. (DISCARD LITERAL)

... "SPIRITUALIZE" "ALLEGORIZE" - DEROGATORY

⇒ LITERAL/FIG. WHEN?

WE TAKE LIT. WHEN AUTHOR

WANTS US TO - ~~ALLEGORIZE~~ ~~FIG.~~ ~~DISCARD~~ ~~LITERAL~~

WE TAKE FIG. WHEN AUTHOR WANTS US TO...

① GENERAL USE

B THE SPECIAL HERMENEUTIC:

- USED BY NON-EVANGELICALS

①

②

~~take fig. meaning regardless of author's intent~~
~~444.000 - literal~~

① APPLY TO PROPHECY

② TAKE FIG. MEANING REGARDLESS OF AUTHOR'S INTENT

WHY ③ BIBLE ELSEWHERE TEACHES THAT IT SHOULD BE SO

& DANGERS TO SPECIAL HERMENEUTIC

① TENDS TO DISCARD LITERAL MEANING TOO EASILY

② " TO GIVE TOO MUCH OPPORTUNITY TO ~~TAKE~~ ~~INTERJECT~~ SUBJECTIVE MEANING - ISOGESIS NOT EXOGESIS

③ TEND TO LESSEN AUTHORITY OF INSPIRED WRITER — TENDS TO
UP ~~INSPIRATION~~ TEACHING — RAISES

④ LITTLE IN THE WAY OF TEST OF TRUTH (YOUR CONCLUSIONS).

GAL. 4: 21-31 (REF) PASSAGE



① ISN'T TAKING CHARACTER FIG. — Rom 12

② USING STORY AS ILLUSTRATION — NOT TRUE ALLEGORY —

GREEK WORD COULD BE "ALLEGORY" OR "ILLUSTRATION"

II LITERAL

①. DOESN'T LOOK FOR FIGURES OR METAPHORS

DISPENSATIONISM

2. LITERAL TAKES PASSAGE (PROPHETCY
— ANYTHING) WHEN TEXT LEADS TO
LITERAL INTERP.

"WHERE THE 'PLAIN' SENSE MAKES COMMON SENSE
SEEK NO OTHER SENSE."

DISPENSATIONIST

TEND TO PREFER SPECIAL

HERMENEUTIC

— UNLESS FIG. SENSE ALLOWED

TO IN IMMEDIATE TEXT.

COVENANT

USE "S.H." TO SOME DEGREE.

— WHEN ALLOWED BY OTHER
TEXTS.

9/16
CHURCH / LAST THINGS

HISTORY OF BIBLICAL INTERP. —

LITERAL ————— FIGURATIVE

EARLIEST KNOWN INTERP'R OF SCRIPT. → ESRA

538 BC — TO YK. CAPTIVITY → ARXAMIA

[Neh. 8: 1-8]

- ① READ
 - ② TRANSLATED
 - ③ INTERPRETED
 - ④ APPLIED
- BT NEEDS

— EARLY JEWISH INTERP LITERAL.

THE GREEKS ...



INFLUENCE ON BIBLICAL READING

— MAIN TRADITIONS GR. WANTED TO HOLD ON TO:

① Sci-PHIL = ^{Socrates}
^{Plato}
^{Aristot}

② mythology - ^{Hesiod}
^{Homer}

↓
Allegorize to convey sci

Alexandria - center of Allegorizing.

PHILO - Alexandrian Jew (Hellenistic)

WANTS TO SAVE

① OLD TESTAMENT ② SCI-PHIL

↓
Allegorizes to convey sci.

→ MOSES ENDS UP AGREEING W/
SOCRATES ETC.



BEGINNING OF ALLEGORIZING OF SCRIPTURE.

CLEMENT } ALEXANDRIAN CHURCH FATHERS.
ORIGEN } -



-VS-

CWRYKOSTOM → ANTIOCH - CENTER OF LITERAL ~~TEXT~~ INTERP.

Jerome stth started as ALLEGORIZER → THEN REJECTED IT;
LEFT WORK IN CATHOLICISM

AUGUSTINE stth - FOUNTAIN-HEAD OF "REFORMED THEOLOGY" - USED
ALLEGORICAL FORM OF INTERP - REASON ~~W~~ WHY MANY REFORMED
CHURCHES (PROTESTANT,) USE SPECIAL HERMENEUTIC
1600 YRS AFTER AUGUSTINE ALLEGORIZING STILL #1

REFORMERS SAY NO! (EXPECT SPECIAL HERMENEUTIC IN DEALING
w/ PROPHECY).



PRINCIPLES OF INTERPRETATION



(SCIENTIFIC-ART)

SCIENCE (CAN'T REALLY TEACH THE ART -)

- ① CONTEXT - PRIMARY TOOL - EVERYTHING ELSE IS SECONDARY -
(RECOGNIZED CIRCULAR REASONING - INTERP.)



↓
(cont.)

9/16
CHURCH/ LAST THINGS

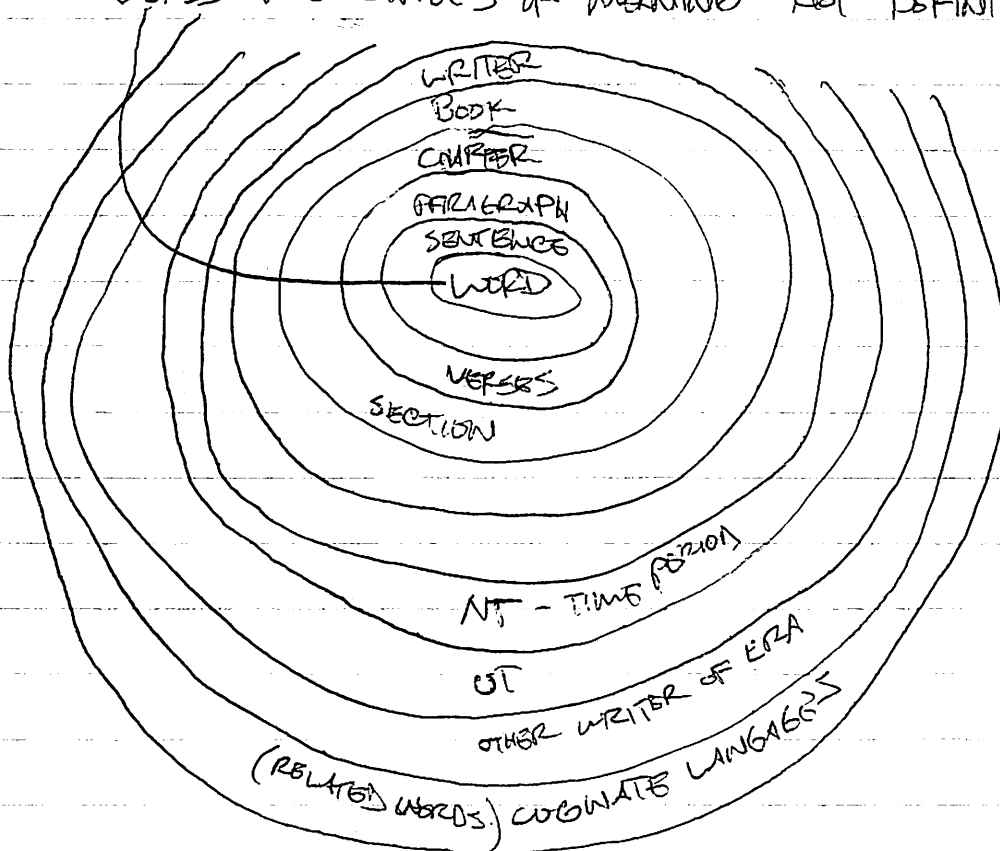
EG. "TOUCH NOT, TASTE NOT, FEEL NOT"...

WTV - OUT OF CONTEXT - WAY OF LIFE

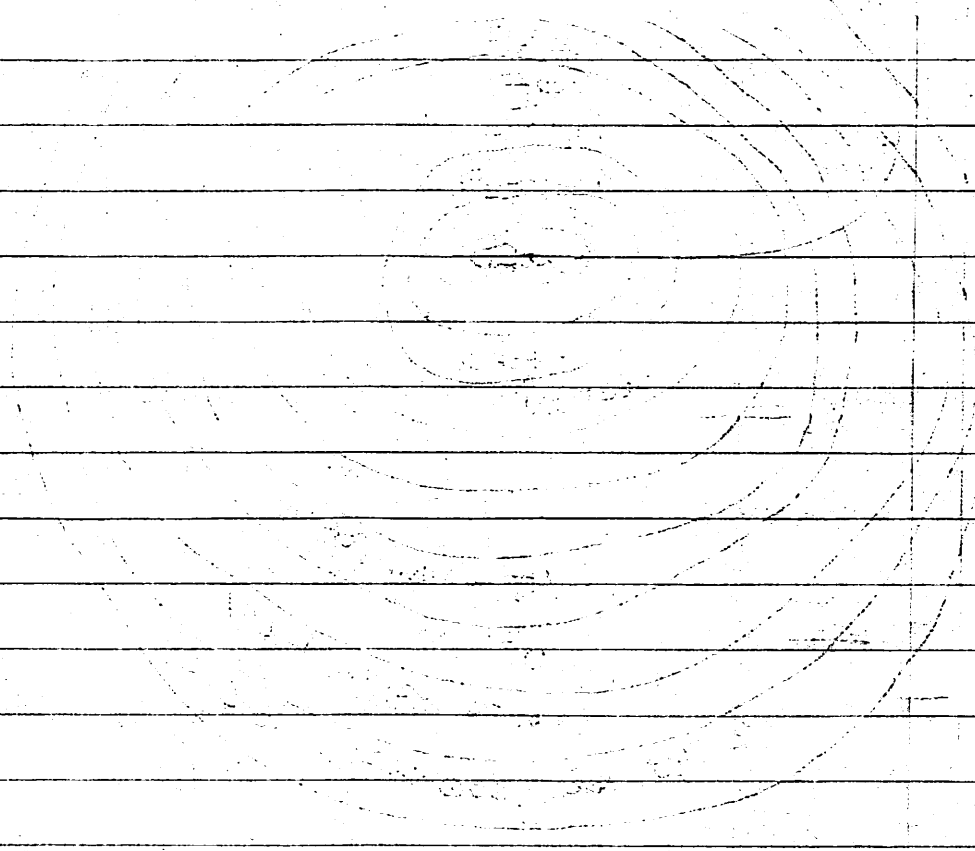
CONTEXT - PAUL'S REBOXING THIS THINKING.

DIFFERENT LEVELS OF CONTEXT

WORDS HAVE SHADES OF MEANING - NOT DEFINITE MEANING



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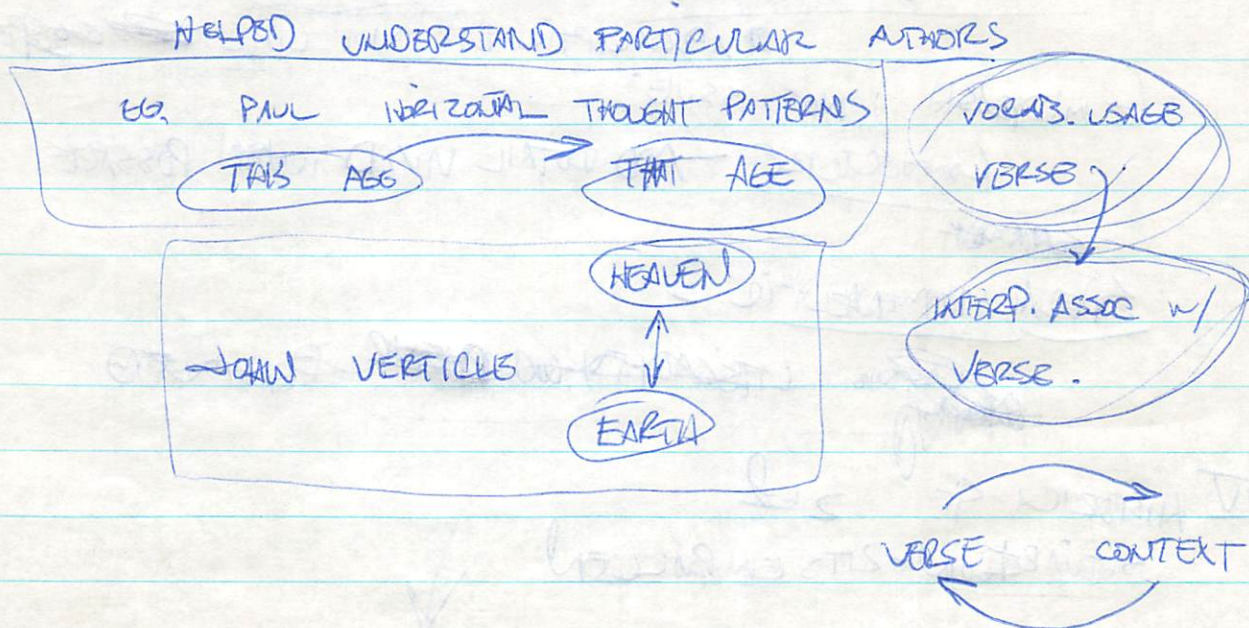


CAUTION/L.T. 9/18

PRINCIPLES OF INTERPRETATION

I. CONTEXT, ETC.

BIBLICAL - BOOK FIRST. 150 YRS OLD - NEW TO EVANGELICALS
SYSTEMATIC - QUESTION FIRST.



WORDS DON'T HAVE MEANING - CONTEXT GIVES MEANING.

II. LANGUAGE

A. WORD - ORIGINAL WORDS (GK, HEB); TRANSLATION.

"BRICKS OF THOUGHT - THINK IN WORDS - LARGER VOCAB.

BROADER BASE OF THOUGHT."

LEXICONS, DICTIONARIES - NOT DEFINITION, BUT EXAMPLE
OF VARIOUS CONTEXTS

ETIMOLOGICAL - WORD STUDIES - BEWARE!

STUDIES OF WORD ORIGIN - I.E. ECCLESIA

EK = OUT - KALLED = CALLED - CHURCH → "CALLED OUT ONES"

NO! ECCLESIA FR ~~EXX~~ OF HEB KAHAL OR CONGREGATION
ASSEMBLY

(OVER) ↓

B. Grammar - mirror of thought.

Punctuation - original and no punctuation

noist - "NO STATEMENT" TENSE.

III LITERARY TOOLS CONSIDERATION

- GENRE OF LITERATURE? EG. REVELATION

~~#~~ APOCALYPTIC LIT. NOT LIKE ~~EG~~ GOSPELS
(- MIDRASH.) NOT ISSUES.

CONSTRUCTURE - ADD DETAIL VIVID WHEN POSSIBLE

~~SPINNING~~

SPECIAL NOMENCLATURE -

~~FROM~~ LITERATURE ~~AND~~ DEMANDS

IV HISTORICAL ST. 2nd

SITUATION - ZITS EN BILLEN

4 SCIENTIFIC PARTS OF INTERP

NOW TO TWO ART !

ESSENTIAL MESSAGES OF N.T. IS CLEAR?

THEOLOGICAL-SYSTEMS

- PUTTING UNIFIED THOUGHT SYSTEM. ARTIFICIAL -
SUBJECT TO ERROR.

↓
GO INTO VENTURE REALIZING ARTIF. ELEMENT

CHURCH/L.T. 9/8

LOOKING FOR THEM TO UNITE TWO TESTAMENTS E.G.

COVENANT THEOLOGY: 75% OF WORLD CHURCH

THE MEANING OF A COVENANT -

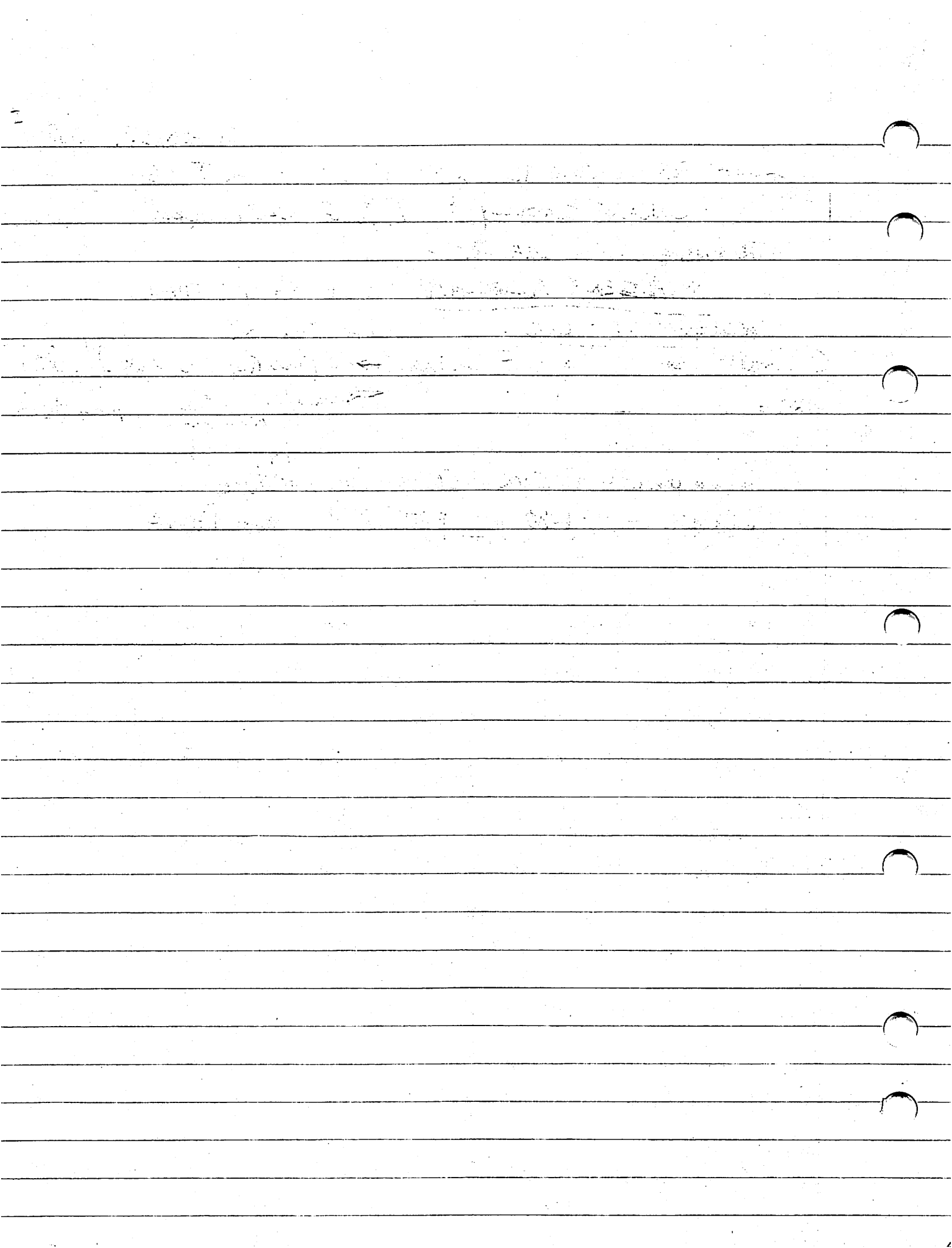
AN ANCIENT AGREEMENT "I'LL DO Y", THEN,

- BETWEEN MAN & GOD.

"I'LL DO X."

C. DISPEN'S SAY 2 KINDS OF COVENANT
(OTHERS) " I " " " "
Diplerie - two sided / conditional
monopleurie - one " / unconditional
(promises)

monopleurie - Israel / Church has a future
Diplerie - who will participate in that future?



LAWRENCE/L.T. 9/23

COVENANT - DIPLOIC - TWO WAY
MONOPLOIC - ONE WAY

BIBLICAL WORDS ORIGIN \rightarrow ^{OT} ^{HEB} BERITH = ^{GR} SUNTHEKÉ
"TO BIND TOGETHER" - ARRAIDIAN WORD

NT WORD = DIATHEKÉ
(Last will & testament)

GT WORD = BERITH (HB) = SUNTHEKÉ (GR)

(may SIAΘYKH & not OYVΘYKH?
SIAΘYKH used in LXX as equiv. to Berith (?))

COVENANT THEOLOGY -

MOST ACCEPTED

SYS OF THEO. BRING TOGETHER IN UNIFORMITY -

CENTERED \Rightarrow

COVENANT

CONDITIONAL DIPLOIC - COVENANT,
COVENANT OF GRACE.

COVENANT OF WORK - IN TWO GARDEN

PROMISE - ETERNAL ~~HEAVEN~~ LIFE

PROVIDE - OBEDIENCE

PENALTY - DEATH

POSTERITY - Rom 5:12-14

(RSP.)

BETWEEN MAN & GOD - 7

MAN FILLS

THEFORE ~~THEFORE~~ NECESSITY for 2nd
COVENANT -

COVENANT OF ~~GRACE~~ GRACE

COVENANT OF REDEMPTION

PARTIES CHRIST & FATHER

PROM: SAV FR. BELIEVERS

PROMISE: ~~THE~~ ~~THE~~ DEATH ON THE CROSS

POSTERITY: THE ELECT

COVENANT OF GRACE

PARTY: GOD & ELECT

PROMISE: SALV.

PROMISE: FAITH IN JESUS

PENALTY: COVENANT OF WORKS → DEATH

POSTERITY: THOSE WHO HAVE FAITH.

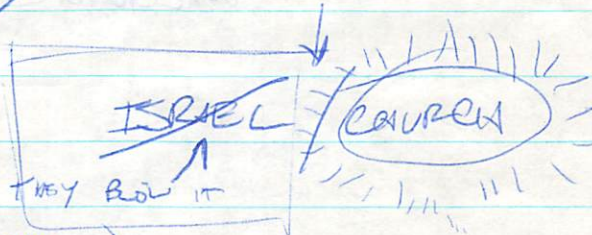
THEOLOGICAL
IMPLICATIONS

SYSTEMATIC
THEOLOGY

7/23

PEOPLE OF GOD
- ONLY ONE COV. (FOR COVEN. THSO)

OBJECT OF GOD'S COVENANT
ADAM - GEN 3
Noah GEN 9
DAVID 2 SAM ...
TO THE PEOPLE OF GOD



(COVEN. - NO FUTURE FOR ISRAEL)

2/2 COVEN. THSO → ONE COVENANT / ONE PEOPLE OF GOD

ORIGIN OF COVEN.:

AUGUSTINE - USED SPECIAL TERMINOLOGY
NO ISRAEL

1700A - FATHER OF FEDERAL COVENANT THEOLOGY
COOPERUS / C.I. SCOTFIELD OF COVENANT THSOG.)

PRINCETON-PREBYTERIAN; REFORMED; WESTMINSTER;

AMILLENIALISM - NO MILLENNIUM

1000 FIGURATIVE MILLENNIUM

→ 15 BLESSINGS OF PRES. X-IAN EXPERIENCE ←

COL 1:13 (REF. PASSAGE)

WE ARE IN THE KINGDOM

OT. ALLIS - A.M.C. AUTHOR

CHURCH
↓
RESUR
JUDGEMENT

(DISP.)
↑
CHURCH TRIB
↓
MIL
JUDG
∞

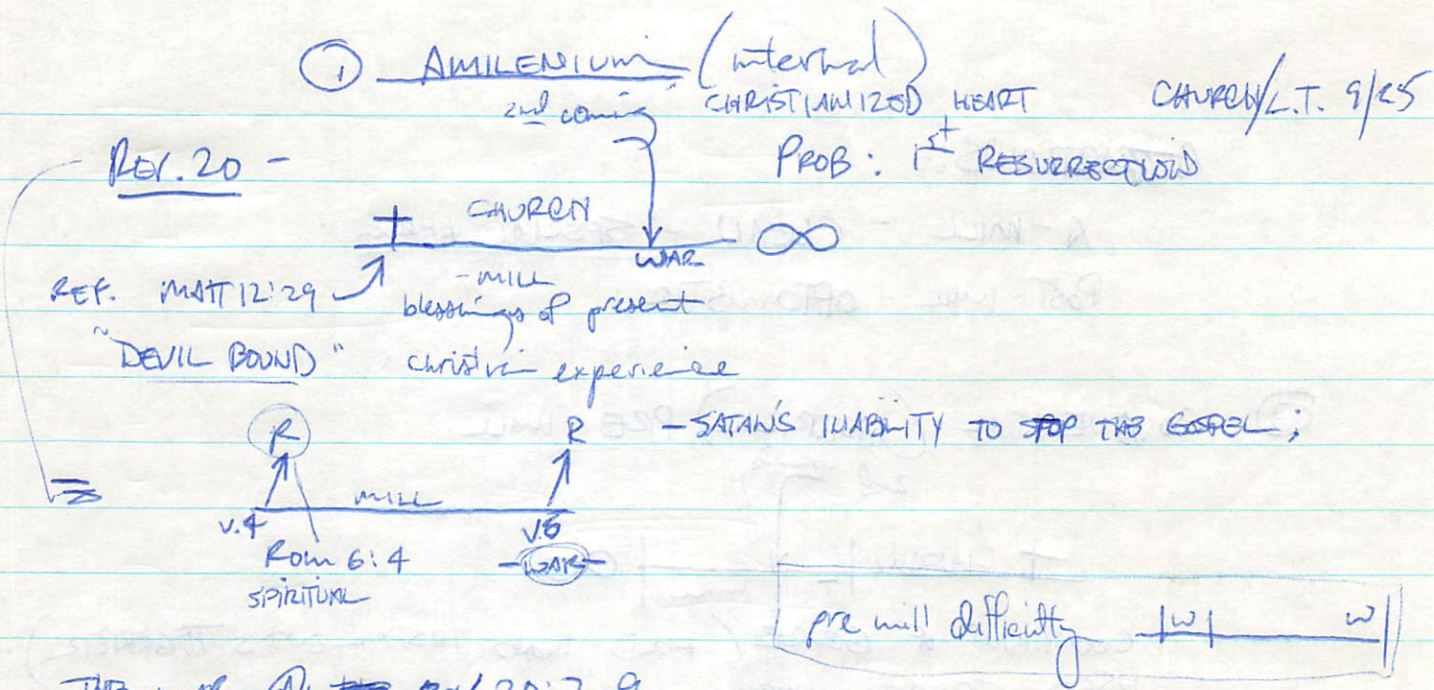
REV. 20: 1-15 (REF. PASSAGE)

MIL BEGIN → SATAN BOUND

WATT 12:29 JESUS CLAIMS

MILITARY in my HEART.

COVENANT THEOLOGY

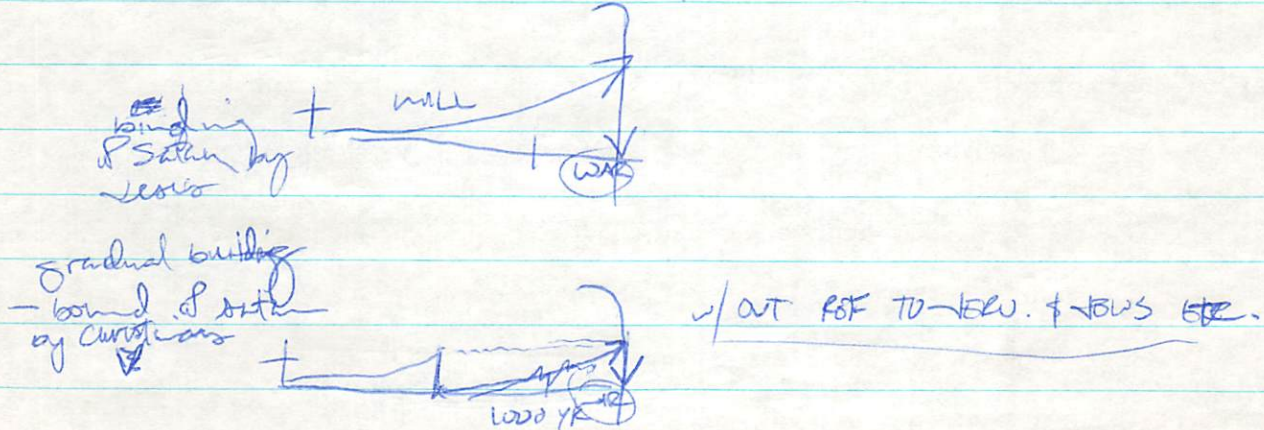
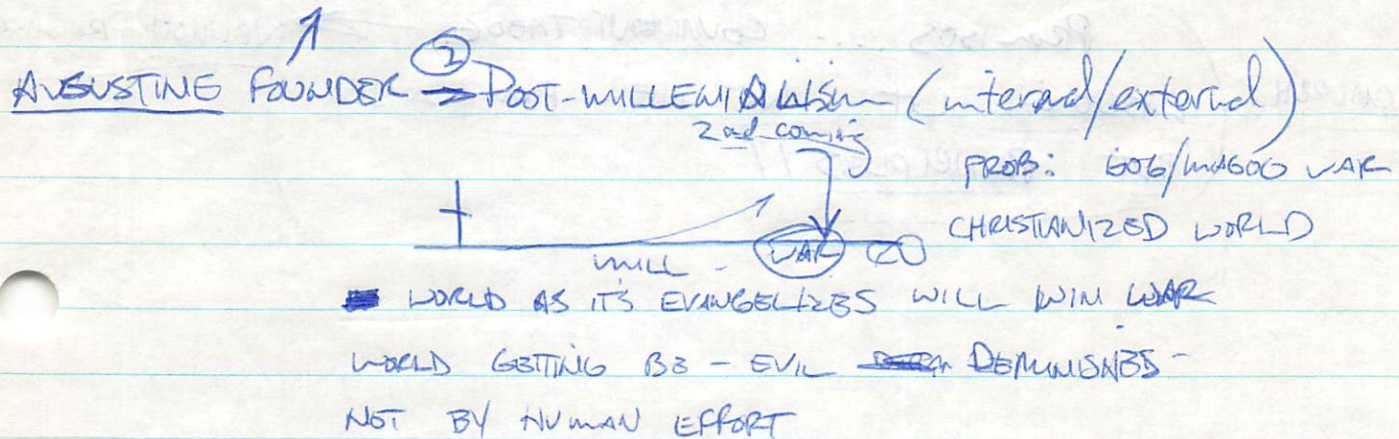


THIS WAR @ ~~the~~ REV 20:7-9

A. EVERYONE HAS IT

B. AMILENIALISM - TRIBULATION

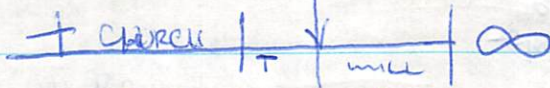
1. WAR OF vs 7-9
2. DESTRUCTION of 70 AD (MINORITY)
3. CONTINUOUS (SPIRITUALIZERS) DAY TO DAY



ATTRACTIVE:

A-MILL - CLEAN - "SPECIAL TERM"
Post-mill - optimistic

③ COVENANTAL (HISTORICAL) PRE-MILL
2nd coming



COVENANT OF GRACE (HAD TWO TESTAMENTS TOGETHER)
USES SPECIAL TERM.

ADDS TO LIT. 1000 YRS MILL. (BUT NOT O.T. MILL)

★ → ISRAEL NOT A REAL PEOP. ← ★

LIT. TRIB / BUT NOT SO JEWISH.

WAR @ END (GOG/MAGOG)

TO CHURCH? (PROMISES COVENANT THEOG. → NEW TEST PROMISES
WISDOM LIT NOT NEC. PROMISES
BUT PRINCIPLES !!)

Church/LT. 9/30

oikonomia - oikonomia
BYRIB > NT. used word as DISPEN. uses it
SCOFFIELD

Lexicon: No! Responsibility - Stewardship.

Ref. 1 Cor 9:17
- Eph 3:2

↓
BIBLICALLY SPEAKS OF A RESPONSIBILITY
TO DO SOMETHING FOR GOD.
THEOLOGY - TIME PERIOD, TEST, FAILING,
JUDGEMENT.

Case 1:14-cv-00001

Page 1

United States District Court

for the District of Columbia

Case No. 14-cv-00001

Memorandum Opinion

Case No. 14-cv-00001

Page 1

United States District Court

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United States District Court

I KINDS OF DISPENS.

A. ULTRA-DISPENS.

E.W. BULGESS (ANGLICAN)

SM. GR. - SYS CONTROLLING THE BIBLE

KEY PASSAGE (REF. PASSAGE) HEB 1:1,2

PROPHETS - HUMAN AGENCY

SON - DIVINE AGENCY



7 DISPENSATIONS - (GEN - MOSES / MOSES → JOHN BAPT. / DIVINE / HUMAN (ETC))

(CHURCH DISPENSATIONALISM)

REF.

ACTS 8 - STEPHEN'S MARTYRDOM

BEGINNING OF THE GENTILE CHURCH

" 9 - PAUL'S CONVERSION

" 18 - PAUL TURNS TO CHURCH

ALL REJECT BAPTISM

HALF

" LORD'S TABLE

EARLY JEWISH PRACTICE

B. TRADITIONAL DISPENSATIONALISM

(- DALLAS - GRACE SEM'S (MCLANE) < SEAFIELD ETC. > 7 - DISPENSATIONS)

C. NEW DISPENSATIONALISM

REJECT SOLID → DISPENS. - SERMON OF THE MOUNT FOR MILLENNIUM, ETC.

- LIT. HERMENEUTIC FOR PROPHECY → FUTURE FOR ISRAEL

- DISPENSATION

① LIT. HERMENEUTIC - FUTURE FOR ISRAEL

② PRE-MILLENNIAL -

③ LIT OF MILLENNIUM -

CONCLUSIONS

① COVENANT OF GOD TO MAN

UNITY-BIBLE COVENANT

APEX - ABRAHAM COVENANT

GEN. 12

mosaic
TORAH

GENTILE CHURCH

- ↓
- 1) LAND - PALESTINEAN COV. (DEUT)
 - 2) SEED - DAVID COV (2 SAM)
 - 3) SPIRITUAL BLESSING - NEW COVENANT
 - ⓐ forgiveness of sin
 - ⓑ HS. as enabling power

② THE LAW

Bible condemns legalism but not LAW

LAW = VOPOS - TORAH - divine guidance

↓
JESUS ABRIGATED ^{CULTURAL} CLEAN/UNCLEAN (IN NON-CULTURAL ASPECTS)
- FULLFILLED moral LAW
- " PROPHET LAW

LAW ESTABLISHED WHY?

- ① TORAH WAS A RULE OF LIFE EX 19:5,6
- ② " " GIVEN TO RESTRAIN REBELLIOUS THIN 1:9,10
- ③ " " " REVEAL SIN ROM 3:20
- ④ " " " PRODUCES GUILTY ROM 3:19
- ⑤ " " " BRINGS US TO THE SAVIOR. 3:20

LAW IS PERM. in moral REQ

+ TEMP. in CULTURAL FORMS

CONCLUSIONS

CHURCH/L.T. 10/2

① DISPENSATIONISM

① CORRECT HERMENEUTIC IN INTERPRETING PROPHECY

② UNDERSTANDING IF RADICAL CHANGES IN GOD'S PROGRAM

MAT 10:5-7

" 28:19-20

EG. SALV TO JEW FIRST

③ 7 DISPENSATIONS - UNACCEPTABLE A DISPENSATIONISM

1. TIME

TEST

FAILURE

④ "NT. ABRIGES OF PROMISES FOR ISRAEL" N.C. THEOLOGIAN

EXAM

- OBJECTIVE QUESTIONS NO TRIGGERS IN QUESTION

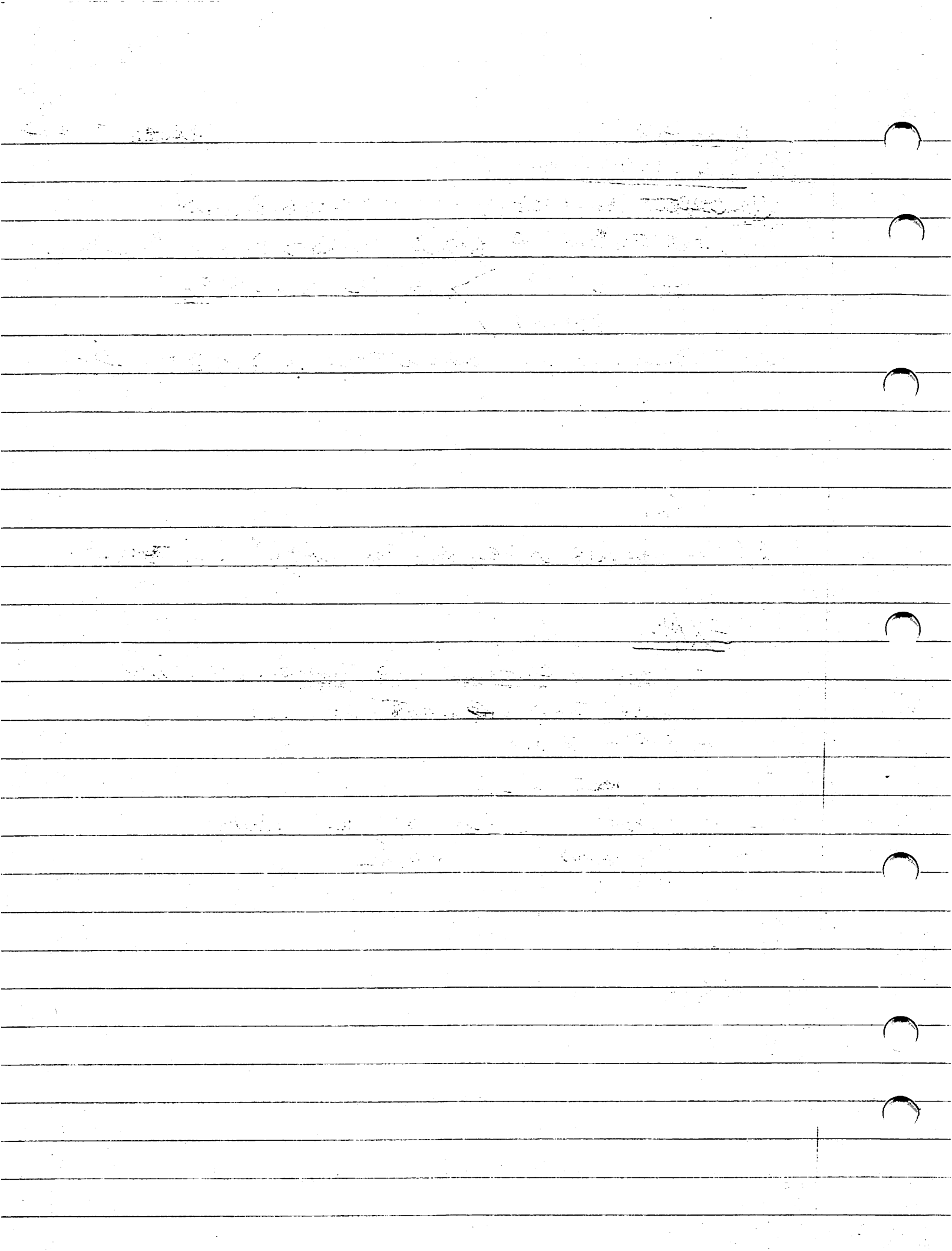
- GIVE THREE ARGUMENTS RE.

- DEFINE TERM

- A / POST WILL

A / POST WILL → PRE-MILL COVENANT.

- COVENANT - VS (PREMILL)



Church/L.T. 10/7

Disputes w/ LIT. PROPHECY → LIT. NARRATIVE

LAND GOVT → ISRAEL

↑
SPIRITUAL / MORAL PROMISES → CHURCH

- OT PROPHECY - TO ISRAEL NOT JUST PROMISES
BUT ALSO REBELLION / DISPERSION

∴ ~~THE~~ ISRAEL REJECT COVENANT → COVENANT THED.
SAYS PICKED UP CHURCH BUT ↓ FUTURE BLESSING

ECCL 36:22-24; 37:1-28

NT. MT. 19:28; ACT 1:6-7; 28:20

|
(WHEN WILL HE RESTORE THE PROGRAM OF 627 -
THE KINGDOM OF ISRAEL.)

Rom 11:26; REV. 7: 5-8

YUK

1. The first part of the book is devoted to a general discussion of the theory of the atom.

2. The second part is devoted to a discussion of the theory of the molecule.

3. The third part is devoted to a discussion of the theory of the crystal.

4. The fourth part is devoted to a discussion of the theory of the liquid.

5. The fifth part is devoted to a discussion of the theory of the gas.

6. The sixth part is devoted to a discussion of the theory of the plasma.

7. The seventh part is devoted to a discussion of the theory of the solid.

8. The eighth part is devoted to a discussion of the theory of the liquid crystal.

9. The ninth part is devoted to a discussion of the theory of the superconductor.

10. The tenth part is devoted to a discussion of the theory of the semiconductor.

Church/L.T. 9/30

DISPENSATIONALISM

GRASS ROOTS THEOLOGY - Not POP. w/ SCHOLARS

- VERY BLACK & WHITE.

SERMON OF THE MOUNT

DISPEN.

IGNORE KINGDOM

COVENANT

RIGHT ON! CLASSIC EXAMPLE!

TRAPPING DIFFERENCES

NEED FOR BIBLICAL DISPEN. (NEO-DISPEN.)

NOT IGNORING BIBLICAL MATERIAL

SERMON OF THE MOUNT, KINGDOM OF GOD/HEAVEN, ETC.

DISPEN. → TRIES TO UNDERSTAND PLAN OF GOD IN DISPENSATIONS (?)

Cov	GEN	Cov 3:15	Moses	Abel	etc	New Cov	2 "Cov." REV.
DISPEN.	GEN	Genesis					- DISPEN. REV
+ FUTURE FOR ISRAEL							

— Characteristics of Dispens. SCOTFIELD/RHIE

① Period of Time.

② TEST of MAN.

③ THE FAILURE.

④ Judgment.

GLORY GOD'S KINGDOM

— DISPENSATION HAS NOTHING TO DO w/ SALVATION.

① INNOCENCE / CREATION - ~~EXPULSION~~ EXPULSION

② CONSCIENCE / EXPULSION - FLOOD

③ Human Govt / FLOOD - BABEL

FAILURE

④ PROMISE ABRAHAM - MOSES.

CAPT IN EGYPT

- ABIE IN EGYPT
- ISRAEL
- SARAH ¹² BORN

PATRIARCHAL DESERT TO ACH EGYPT.

5 LAW MOSES - PENTACOST

CAPT IN BABYLON KEEP THE LAW

TO JERUSALEM DESERT

JUDGEMENT OF JESUS

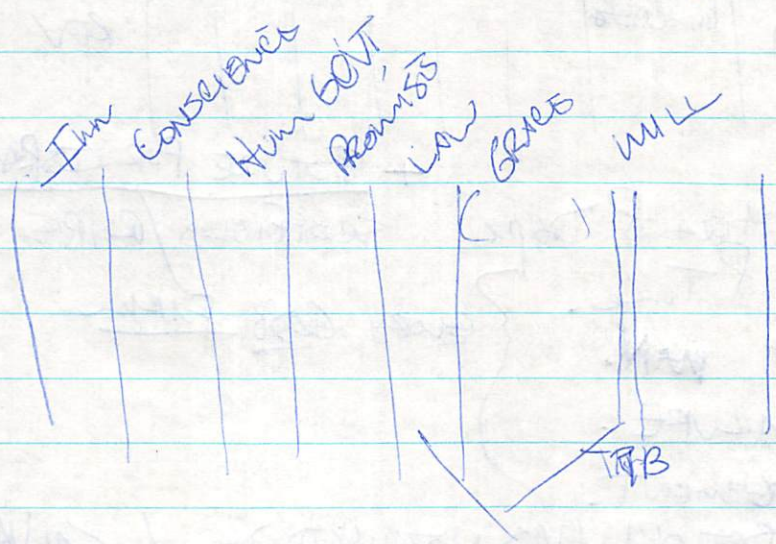
REB

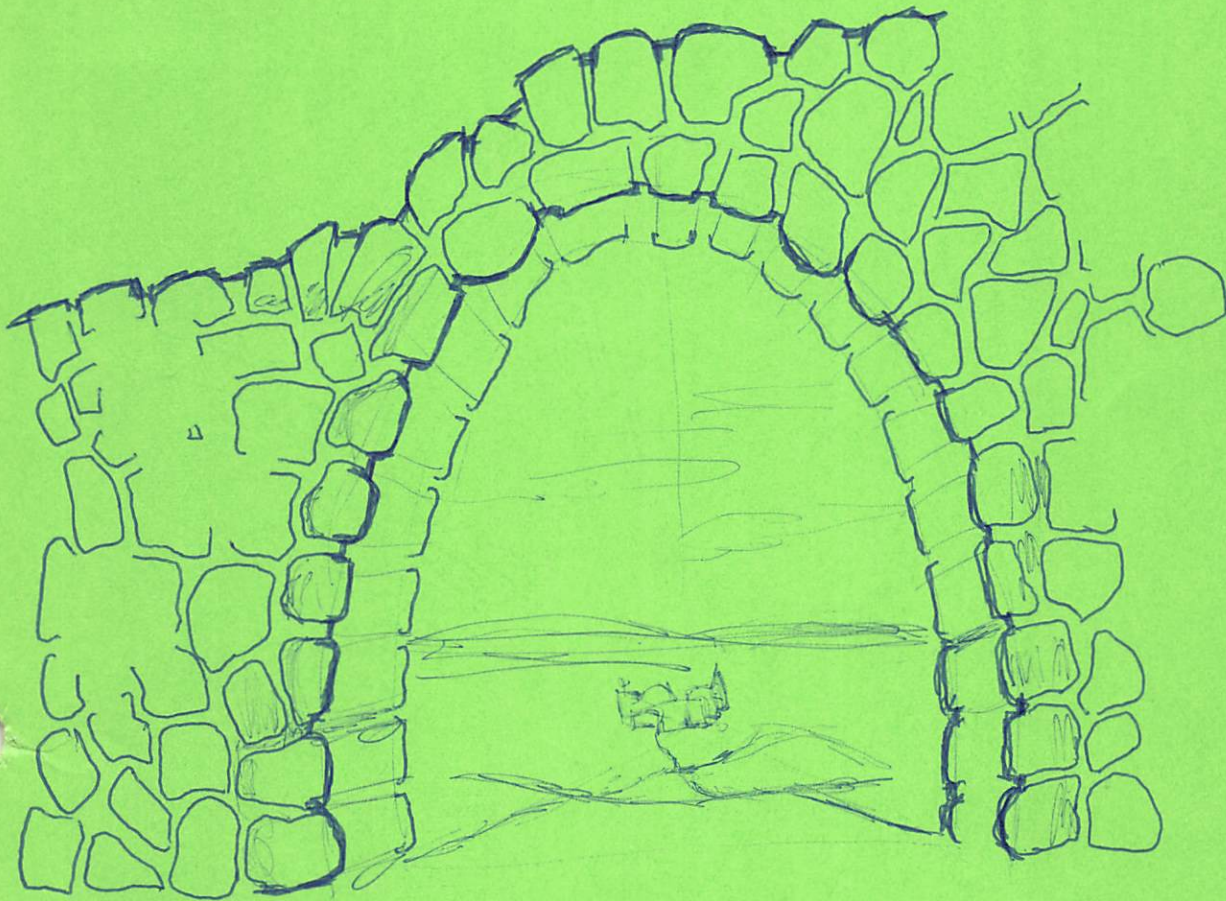
⑥ "GRACE" PENTACOST - RAPTURE

JESUS → WORLD FAILURE TO RESIST

⑦ MILL 2nd coming →

TRUS OF THROAT - 606, MAGOG WAR





I AM THE WAY
THE TRUTH & THE LIFE;
NO ONE COMES TO THE
FATHER,
BUT THROUGH ME.
—JOHN 14:6



CURRENT THEORIES ON THE END TIMES

This study is an attempt to present in an objective manner the various theories currently held in Christian circles about the end times. Because of the volumes of material on this topic, this study will limit itself to millennial and tribulational views.

I. MILLENNIAL VIEWS

A. POSTMILLENNIALISM

Although this position is not widely held at present, it has been influential throughout church history.

1. TEACHING

- a. The first theme is that the kingdom of God is primarily a present reality; it is here in earthly fashion. The kingdom is not a realm, a domain over which the Lord reigns. It is, more correctly, the rule of Christ in the hearts of men. Wherever men believe in Jesus Christ, commit themselves to Him, and obey Him, the kingdom is present. It is not something to be introduced cataclysmically at some future time.
- b. Second, the postmillennialist expects a conversion of all the nations prior to Christ's return. The preaching of the gospel will be effective. This will not be a human accomplishment, achieved through great skill or finely honed methodology, but a divine accomplishment, achieved through the Holy Spirit's convicting and regenerating men. Some liberals see mankind not changing from the in out but from the out in, i.e., through social and economic change.
- c. A third tenet of postmillennialism is the expectation of a long period of earthly peace termed the millennium. As more and more persons submit themselves to the Lord's plan and begin to practice the teachings and way of life that He established, peace will be the natural result.

It should be noted that the postmillennialist is not literalistic about the length of the millennium: the millennium is a long period of time, not necessarily one thousand calendar years. Its length would be difficult to reckon anyway because the millennium has no clear point of beginning. There will not one day be a condition of peace that was completely absent the previous day; the kingdom will arrive by degrees.

- d. The premillennialism of our day, held that the millennial reign would begin in a sudden, dramatic fashion, through the visible, bodily return of the Lord. The postmillennial conception, on the other hand, is that the continuing spread of the gospel will increasingly introduce the kingdom.

It should also be noted that the difference between the millennial age and other ages in the life of the church is not qualitative but quantitative. Some postmillennialists have the millennium cover the entire period of the church. Those who do not, however, see the present age simply blending into the millennial age. Marriage, the family, and human birth will still be present. There will still be economic, social, and educational problems, but their most unpleasant features will be greatly modified and even eliminated.

Thus the distinction between premillennialism and postmillennialism is more than that between "before" and "after." For the premillennialist the millennium is a quality of existence very different from other ages, even a different type of world. For the postmillennialist it differs from the present age only in degree.

- e. Fifth, at the end of the millennium there will be a time of apostasy and a flare-up of evil occurring in connection with the coming of Antichrist.
- f. A sixth point of postmillennialism is that the millennium will end with the personal, bodily return of Christ.
- g. The Lord's return will be followed immediately by the resurrection of all-righteous and unrighteous - and the judgment of all and their assignment to one of two ultimate and permanent states.

2. HISTORY

- a. In reaction to the highly imaginative teachings which were developing in the Caesarean Church, the Church in Alexandria challenged them with a different interpretation of Rev. 20 which refers the millennium to the present age and the first resurrection to refer to being born again.
- b. Augustine popularized this belief and said that the millennium is God's kingdom in here on earth in the form of the Roman Catholic Church.
- c. The Augsburg and Westminster Confessions are basically postmillennial denominations such as Lutheran, Presbyterian and other Reformed groups have tended to take this position.
- d. The decline of this position is a result of more historical than exegetical considerations.

3. AN EVALUATION OF POSTMILLENNIALISM

a. Positive

1. It gives attention that God's Kingdom is a present reality and that His resources are present to us now.
2. It encourages evangelism.
3. It promotes a spirit of optimism.

b. Negative

1. Is its optimism unrealistic in light of what we know?
2. It neglects passages as worsening in the end times. MT 24:9-14

B. AMILLENNIALISM

1. TEACHING

- a. On many points the teaching of postmillennialism and amillennialism are very similar. This is easy to understand since many amills. were former postmills.

- b. Here are some points that both postmills. and amills. have in common:

1. The first is that the second coming of Christ will inaugurate the the final age and the final state for both believers and unbelievers. This means that the second coming will be followed immediately by the general resurrection, the judgment of all men, and the consignment of all to their ultimate, future states. There will be no transitional period, no earthly, personal reign of Christ, no millennium. These events will follow in rapid sequence, with no appreciable intervening period of time.
2. The second feature (shared at least with most postmillennialists) is that the one thousand years of Revelation 20 are symbolical rather than literal. Another way of putting this is to say that the reference to one thousand years is atemporal. The postmillennialist believes in an earthly reign of Christ, but with Christ absent instead of present. This belief, however, is not based on Rev. 20; indeed, this passage is regarded as irrelevant to the issue.

Further, the two resurrections of Rev. 20 do not, as the premillennialist contends, require an intervening millennium. Amillennialists have agreed that the two resurrections are not both physical. Some amillennialists, however, regard the first resurrection as spiritual and the second as physical; others regard both resurrections as spiritual.

3. Finally, Old Testament prophecies are less literal than most premillennialists consider them. These prophecies will not be fulfilled

within the history of the church, or in some cases in the "new earth."

- c. Here are some points in which they differ:
 - 1. Amills. are less optimistic at worldwide conversions.
 - 2. Amills. believe in the imminence of Christ's return.
- d. How does the amill. position deal with Rev. 20:4-5?
 - 1. The first resurrection is spiritual, the second is either bodily-physical or spiritual. (Most say the second is physical.)
 - 2. Amills. argue by asking, "What did the book mean to the people back then?"
 - a. It was written to encourage Christians who were under persecution.
 - b. The 1000 years symbolizes the completeness of Satan's binding and restraint. It was used to convey the idea of the complete triumph of the martyrs who have been the objects of Satan's attacks.
 - c. The first resurrection symbolizes the victory of the martyrs in 6:9-11 who died a physical death to conquer the demands of Rome.

- e. The Interpretation of Prophecy

We should also note that at base the amillennialist approaches the interpretation of prophecy differently from the premillennialist. The amillennialist tends to expect no literal fulfillment of prophecy at some future time. Many of the prophecies he considers either to have been fulfilled relatively soon after the prophecy itself or, as in the case of the martyrs who reign with Christ for a thousand years, to describe ongoing conditions. (The passage concerning the reigning martyrs is understood "reiteratively" - it finds its fulfillment constantly in the intermediate state of believers.) In this way the amillennialist side-steps the premillennial argument that there are numerous prophecies yet to be fulfilled and that these require a millennium. This is the source of the different tone or ethos of the thought and writings of amillennialists on the one hand and of premillennialists on the other. Premillennialists are often "searching the Scriptures" and studying current events, attempting to align the two to discover how near the end might be. Generally speaking, amillennialists do not possess nearly as intensive a prophetic interest.

- f. An Evaluation of Amillenniaism

- 1. Positive

- a. It recognizes that Biblical prophecy uses a great deal of

symbolism and treats it accordingly.

- b. It has attempted a serious exegesis of Rev. 20 by asking "What does the passage mean if it does teach an earthly millennium?"

2. Negative

- a. Does the amill. interpretation of a "spiritual" resurrection and then a "physical" resurrection in Rev. 20:45 create a distinction where none exist?

The same verb is used of both resurrections.

- b. Does the Bible ever use the term "resurrection" in a spiritual sense anywhere else?

C. PREMILLENNIALISM

1. TEACHING

- a. The first major feature of the premillennial system is an earthly reign of Christ that is established by His second coming. In common with postmillennialism, premillennialism asserts that there will be a period in which the will of God is done on earth, a period in which Christ's reign is an actuality among men. This reign means that there will be complete peace, righteousness, and justice among men. Some premillennialists would make this a literal period of exactly one thousand years. Others would be less literal, making it simply an extended period of time. The essential point, however, is that this reign will be on earth and Jesus Christ will be bodily present. According to postmillennialism, the kingdom of God will be on earth, but Christ will not have returned bodily.
- b. This earthly millennium will not come into reality through a gradual process of progressive growth or development. Rather, it will be dramatically or cataclysmically inaugurated by the second coming.
- c. Premillennialists believe that a "great tribulation" will immediately precede the millennium, and that this will actually heighten the effects of the millennium. This will be a time of intense anguish, truly unlike anything previously occurring upon the earth. It may well involve cosmic phenomena, persecution, and great suffering. Premillennialists differ as to whether the church of Jesus Christ will be present on earth during the tribulation or whether God will remove it from the earth just prior to the great tribulation.
- d. The two resurrections of Rev. 20:4-6 are to be distinguished on the basis of their participants, not, as in amillennialism and postmillennialism, on the basis of their natures. Both resurrections, not just

the second (as most amillennialists believe), are physical or bodily. Only believers are involved in the first resurrection, however, whereas the rest of the human race, the non-Christians, are not resurrected until the end of the millennium. One reason for dividing the resurrection is that all believers will reign together with Christ during the millennium, those who are alive when Christ returns and those who have died in the faith. The resurrection of unbelievers serves only to get them to the judgment.

- e. Although there are variations, there are in all premillennial views of the millennium certain common elements. The first is obviously that during this period Jesus Christ will possess absolute control. The major forces opposing Him and His rule during the period between His ascension and His second coming will have been, for all practical purposes, eliminated. Satan will have been restrained. Antichrist (the beast) and the false prophet will have been destroyed by Christ at His second coming. As a result, all who are alive during this period will submit to the rule of the Messiah. Every knee will bow, as Paul expressed it in Philippians 2:10-11.
- f. Finally, premillennialists see a special status for Israel during the millennium, though they disagree concerning the exact nature of the status.

2. HISTORY

3. AN EVALUATION OF PREMILLENNIALISM

a. Positive

- 1. It is sincere in its attempts to understand prophecy.
- 2. The premillennialism interpretation of Rev. 20:4-5 raises fewer difficulties than other positions.

b. Negative

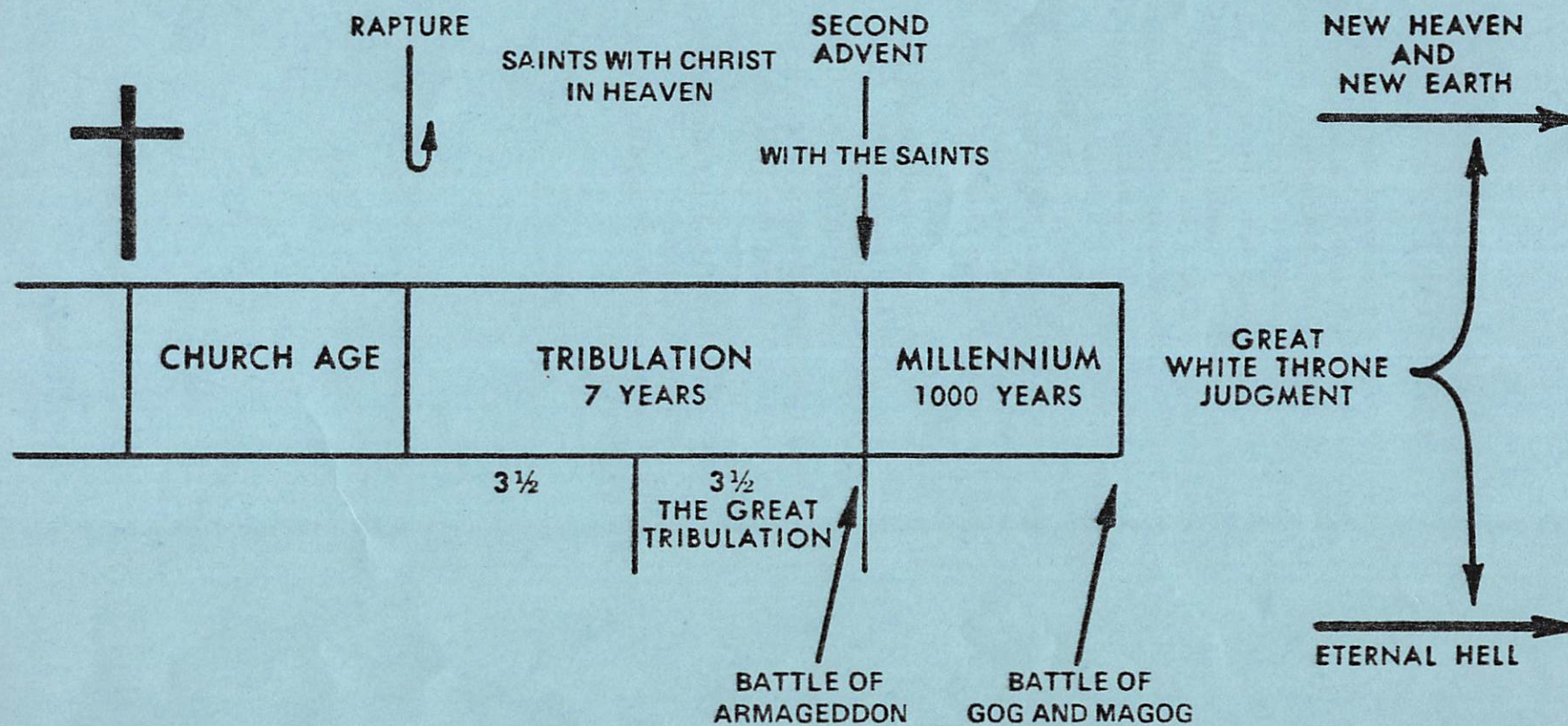
- 1. The millennium is specifically referred to only one time. Rev. 20:4-5
- 2. In all the things that Jesus had to say about the end times, He never predicted a 1000 year earthly reign.
- 3. Paul made no mention of an earthly rule.
- 4. Is it better to understand this lone millennial reference in some other way than a 1000 year period?
- 5. Are all prophecies fulfilled as literally as they might imply?

e.g. the prediction that Elijah would precede the coming of the Messiah. Acts 15:13-18, "tabernacle" = in gathering of Gentiles into the kingdom. Matt 2:16-18

6. Why should there be an earthly reign of Christ at all?
7. It is argued that the Jewish flavor of premillennialism goes against God's love for all people.

PREMILLENNIAL SCHEME OF WORLD EVENTS

Chart 13



PREMILLENNIAL SCHEME OF WORLD EVENTS

1. Premillennialism sees Christ's second advent to this earth before ("pre") the beginning of a literal millennial Kingdom on earth. (The Millennium is referred to in Rev 20:1-7 as "thousand years.")
2. In the rapture, Christ does not come to this earth. His saints are caught up (raptured) to the skies, to be with Him in heaven. (Read 1 Th 4:13-18.) During that time, there will be Tribulation on earth, at the end of which Christ will come to the earth and conquer the hosts of darkness in the Battle of Armageddon.
3. The Battle of Gog and Magog (Rev 20:8) will take place at the very end of the millennial period. Then will come the great white throne judgment at which time all unbelievers will be separated from God for eternity. (Read Rev 20:11-15.)
4. Reference to this chart is made in the Bible Self-Study Guide, *Ezekiel-Daniel*, pages 73-75.

RELATED CHARTS

1. Compare this chart with Chart 14, which shows the activity of Antichrist during the Tribulation period. Also, compare Chart 15.
2. Compare Charts 86-87 (N.T.): Four Main Schools of Interpretation of Revelation.
3. Some of Daniel's visions involved these events of the end times. See Chart 23.

Greece Joins Nine Nations In Europe's Common Market

ATHENS, Greece (AP) — Greece became the 10th member of the European Common Market on Monday, culminating 22 years of efforts by Premier Constantine Caramanlis to join his country economically with Europe.

A host of officials representing nine EEC members, including French President Valéry Giscard d'Estaing, were on hand for glittering signing ceremonies in Athens' neo-classical Zappeion Congress Hall.

Last to sign the treaty making Greece's membership in the EEC official was the 72-year-old Caramanlis.

Besides Giscard d'Estaing, EEC president, the pact was signed by four premiers — Giulio Andreotti of Italy, Wilfrid Martens of Belgium, Gaston Thorn of Luxembourg and John Lynch of Ireland.

Eight EEC foreign ministers also initialed the treaty as well as Britain's Roy Jenkins, president of the EEC executive committee.

Greece's active membership is scheduled to start Jan. 1, 1981, after the 10-member parliaments ratify the agreement.

Caramanlis is expected to win Greek parliamentary approval despite opposition

from the Communist and Socialist parties who charge Greece is surrendering its independence by joining. But his New Democracy Party holds 172 of the 300 seats in Parliament.

Leaders of the nine other European countries have reportedly expressed confidence their respective Parliaments would quickly approve the treaty.

"Greece! Europe! Caramanlis!" crowds near the Zappeion hall chanted as the delegates entered for the signing ceremonies.

For Caramanlis, who as premier in 1957 began his drive to join the Common Market, it was considered the pinnacle of a long and sometimes turbulent political career.

In a voice quivering with emotion, Caramanlis said after the signing:

"I believe that the unification of Europe will be the most important political event in the history of our continent, an event which will affect not only the destiny of Europe but the course of humanity as well."

"For it will even up the balance of power in the world, it will strengthen the independence of Europe and will contribute to the consolidation of world order and peace."

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Woman To Lead Europe Parliament

STRASBOURG, France (AP) — The European Parliament, history's first directly elected multinational assembly, opened its inaugural session Tuesday and elected as its first president Simone Veil, a Jewish Frenchwoman who survived the Auschwitz death camp.

Mrs. Veil, a 53-year-old grandmother, narrowly missed election on the first ballot by the deputies, but emerged victorious in the second round, receiving 193 votes, three more than the required majority of 189. Veteran Italian Socialist Mario

Zagari, 65, received 138 votes, and Giorgio Amendola, an Italian Communist, got 47.

All but six of the 410 deputies attended the session, 400 voted and 23 ballots were invalid or blank.

After 45 seconds of applause from the conservative and liberal bloc, Mrs. Veil took the chair and thanked the house "for the great display of trust you have shown in me."

She quickly attended to housekeeping chores and adjourned the session until today, when a vice president will be elected.

Mrs. Veil, a mother of three, served as health minister in France until being elected to the Parliament of the nine Common Market nations June 10.

The stout, soft-spoken woman, a champion of liberal abortion laws for Frenchwomen, was deported to Auschwitz in 1944, saw her mother die there, and also lost her father and brother in the holocaust.

The Parliament has limited powers. It has some say in the Common Market's budget and who spends it, but cannot force any decision on a national government.

Second Coming Seen in 10 Years

Minister Cites Political Events Predicted in New Testament

By DAN AZONOFF
Tribune Staff Writer

WEST COVINA — The Rev. Raul Rios believes that Jesus will return to the Earth within the next 10 years, but he has no plans to sell his home to prepare for the Second Coming.

This generation shall not pass away before Jesus returns for his children," said Rios, repeating the words he preaches every Sunday morning at the Calvary Chapel on Puente Avenue. "If the Lord returned today, I would be ready for him."

Rios' beliefs are based on current political situations he said have been predicted in the New Testament, including the volatile situation in the Middle East and the formation of the 10-member Common Market in Europe.

The Bible also tells of the power from the north (the Soviet Union) that will rise up against the State of Israel and the army of 200 million soldiers from the east (China)," said Rios. "It is all very clear to anyone who has read the Bible."

While he awaits the Second Coming, Rios is attempting to spread the word of Jesus to as many people in the valley as he can reach.

The minister sold his successful Kung Fu studio three years ago to devote his time to teaching the word of the Lord. During that time his congregation has grown from seven teenagers in his living room to 2,500 worshippers at the Calvary Chapel every Sunday morning.

The Valley congregation is just one of more than 100 churches nationwide that are an off-spring of the original Calvary Chapel in Costa Mesa, founded in 1965 by the Rev. Chuck Smith. Rios claims his only relationship with Smith's 25,000-member congregation in Orange County is a "born-again" fundamental belief in Christ.

Rios began his ministry seven years ago when he accepted Christ. When his followers outgrew the confines of his home, he moved them into his Kung Fu studio and later rented the 475-seat Fox Theatre for services each Sunday afternoon.

The theatre offered only temporary relief from the overcrowded conditions during services, so last year Rios, and his 800-member congregation, purchased an empty supermarket on Puente near Sunset Avenue and converted it into a 1,500-seat sanctuary complete with classrooms and offices.

This is a "teaching ministry," explained Rios. "We have no programs here. People come to services

with paper, pencil and their Bibles."

The new facilities also provided space for a series of Sunday evening concerts featuring Christian music. The series has been named Seed of Life, according to Rios, because it "plants ideas in people's minds."

The remodelled market now houses Bible study sessions almost every night of the week, as well as worship services at 8:45 and 10:45 each Sunday morning. Rios said both services are "standing room only."

Just like Smith's congregation in Costa Mesa, Rios only takes a collection once a week. But money seems to be the least of the church's problems.

Contributions have helped Rios pay cash for the \$31,000 pews installed in the sanctuary, \$45,000 to replace the parking lot, \$13,000 to re-roof the abandoned market, \$7,000 for new carpeting and \$9,000 for a stereo sound system.

"The Lord has provided us with what we need," said Rios. "He also provided a man from Hollywood who knows how to operate the sound system."

Rios foresees no problem paying Saturday the \$260,000 mortgage when it comes due in 1982.

"We use God's money wisely," said Rios.

The growth of the Valley congregation has been minute compared to the expansion of Smith's followers in Orange County. The Calvary Chapel in Costa Mesa owns more than \$7 million in real estate and records annual contributions of more than \$3 million.

In addition, the church-owned Maranatha Music Inc. generated more than \$12 million in record and tape sales last year. The company is no longer formally affiliated with the church, although Smith is chairman of the board.

Rios is also in the tape business, mailing out at least 40 copies of each of his sermons and Bible study sessions to a growing list of regular customers throughout the county. The equipment to mass-produce cassettes was also "provided" to the church by the Lord, according to Rios.

The fundamentalist form of Christianity is primarily focused on attracting younger members, according to Rios. He said special attention is given to recruiting high school athletes.

"Those are the people that high school students look up to," said Rios. "If the players on the football team and basketball team find Christ, it will be all right for others to find Him on their own."

Rios has taken his "born-again" crusade to South America during the past year, appealing to young people in Mexico, Peru, Colombia, Ecuador and Chile.

The socialist government in Peru would not let Rios take his message to the people on national television, so he appeared as part of a Kung Fu demonstration and then began preaching to the estimated 1 million viewers.

The Calvary Chapel in West Covina recently donated \$2,000 to help build classrooms in Peru. Smith's church has helped congregations from New York to Hawaii with interest-free loans or gifts.

Born in Mexico City, Rios came to Los Angeles at the age of 10. He described himself as a "Catholic who was filled with hate for no reason at all."

(Continued on Page B-2, Col. 1)

two-year-old lawsuit by the attorney for the Law in the Public Interest. The plaintiffs were mainly concerned about the allegedly large amount of illegal subdividing occurring in the Antelope Valley and the Santa Monica Mountains, although the group's attorney, Carlyle Hall, said last week he has been in contact with attorneys for several Valley residents who were innocent purchasers of illegally divided land in this area.

The judge ordered the Planning Department to revise its procedures for investigating and citing violators of the State Map Act, and asked the county Board of Supervisors to investigate whether the department's alleged understaffing problem — which department officials cite as one reason for a backlog of investigations — can be rectified.

The judge's conclusions coincided with that of the county Grand Jury last year, which declared the department is "not fully investigating" illegal subdivisions. The grand jury recommended the department "examine the feasibility of eliminating or minimizing the distinction between parcel (minor) and tract

meet their requests for a 10 percent increase in salaries, scaled down from 11.5 percent to counter the district's offer of 7 percent.

Other major areas of dispute involved personal necessity leaves and a subsection dealing with the transfer of a teacher because of declining enrollment. The district wanted top priority given to credentials, followed by program needs and then seniority, when transferring a teacher. Teachers wanted priority given to credentials, followed by seniority and then program needs, Danschen said.

He said 98 per cent of the contract had been agreed to, including the amount of money allocated to fringe benefits. The mediator will have to deal with the terms of the health and dental benefits, however, he said.

PERB will supply a mediator, hopefully within five days, and he will have 15 days to work with both groups.

If an agreement cannot be reached in that period, Danschen said, the matter will go to fact-finding for 30 days and then to arbitration.

down Park in time for him to begin his freshman year at Baldwin Park High School. He admitted being the cause of numerous fights and brawls throughout high school.

After joining the Marine Corps, Rios was sent to Vietnam where he was injured when a member of his patrol stepped on a booby trap. The explosion killed everyone in the patrol, but threw Rios clear.

"Seeing my friends die made me go crazy. I felt such hatred for the war and for the people in Vietnam that I began going into villages and killing helpless women and children," Rios remembered. "Satan was after my life."

After spending six months in a mental hospital, Rios was surprised when he received an honorable discharge. He is now sure that God helped him get out of the Marine Corps without disgrace.

"I was still a bitter person. Every time my wife would ask me to go to church with her, I would beat her and the kids," said Rios.

Rios still remembers the one night seven years ago when his wife threatened to leave him. That night Rios said he spoke with God, and God told him to turn on the television set.

That is when I first saw Rev. Chuck (Smith). That is when I realized that God had intended me to teach the words of Jesus," said Rios. "I had never cried before that, but that night I cried like a baby."

Rios began his preaching by standing on a bench during lunch hours at Baldwin Park High. His impromptu sermons often attracted crowds of 400 listeners.

"We are not meant to be beggars for God," said Rios, 27. "Stealing from another

taking some of the money that would have been given to God. So, in a sense, you are stealing from God."

Rios said God has forgiven him for all of his previous sins, including murder. He claims that God will forgive any sin, except man's disobedience in Jesus.

"We have worshippers in here who are doctors and lawyers, others are high school and junior high students who come to services in

times. The true believers find different rewards from the same belief."

For Rios, his "awakening" has changed his life both spiritually and financially. His hatred has been replaced with a warmth he shares with everyone around him.

"When I first began to spread the word of the Lord I said Rios as he clutched his leather-bound Bible. "Now I read to the masses almost every day."



SPREADING THE WORD — The Rev. Raul Rios stands in his church, the Calvary Chapel in West Covina. As many as 2,500 worshippers crowd into the church every Sunday morning. That grew from seven teenagers who used to meet in his front room.

EPIPHANEIA

This Greek word is used five times in the New Testament to describe the Second Coming (2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 4:1,8; Titus 2:13). In Greek literature it was used in connection with the supposed manifestations of their gods. Its obvious connotation is of a literal, bodily appearance. May we not assume then that the appearance of Jesus in His Second Coming will be literal and bodily? Since we will meet Jesus face to face, Paul suggests in the Timothy, Thessalonians and Titus references that we be law-abiding, obedient, that we live a godly life and love His appearing.

Were you looking forward to this kind of Second Coming? It will be HORRIBLE-- just like the judgments on ancient nations; ETERNAL-- not just an event, but Jesus' eternal presence; REVEALING-- you will know Jesus personally and fully; and LITERAL, VISIBLE-- "We know... we shall see Him just as He is (1 John 3:2b).

Do you really believe in the Second Coming? Here's the acid test: "And every one who has this hope fixed on Him purifies himself, just as He is pure" (1 John 3:3).

● Additional copies of this tract may be ordered from GOOD NEWS, 2451 Workman St., Los Angeles, CA 90031

NEARING THE END!

Apocalypse

Second Coming Terminology

Parousia

Day of the Lord

Epiphaneia

by William Pile ● Los Angeles

THE NEAREST THE BIBLE comes to using the expression "Second Coming of Christ," is Hebrews 9:28, which reads: "So Christ also, having been offered once to bear the sins of many, shall appear a second time, not to bear sin, to those who eagerly await Him, for salvation."

But there are other expressions which inspired Bible writers chose to describe the return of Christ and the end of the world. Each word or expression is unique and gives a clearer understanding of the climactic end time events.

THE DAY OF THE LORD

This expression has been applied to many events in the Bible. Its Old Testament use was generally in describing God's judgments against wicked nations and His beneficence toward righteous ones. Joel 1 describes a terrible plague of locusts which is called "the day of the Lord" in verse 15. In the New Testament it is applied to similar spectacular happenings such as the advent of Christ (John 8:56) and the destruction of Jerusalem (Acts 2:20).

But so is the Second Coming called "the day of the Lord." Read 1 Corinthians 1:8; 2 Corinthians 1:14; Philippians 1:6; 1 Thessalonians 5:2; 2 Thessalonians 2:2; 2 Peter 3:10.

Then if you want to know how wonderful and how horrible the Second Coming of Christ will be, look into Biblical "day(s) of the Lord" such as the destruction of Jerusalem and the terrible calamities that befell Old Testament

peoples. This term certainly provides some startling insight into what the Second Coming will be like.

PAROUSIA

This word was used by Jesus' disciples in Matthew 24:3: "...What will be the sign of your coming?" "Coming" is the Greek word "parousia" which means "to come and exist with." Thus, the 16 New Testament uses of the word tell us that Jesus is coming again to exist with us. The disciples were about to lose Jesus after only 3½ years. He had not come to stay. They wanted to know when He was coming again, and this time to stay with them.

Since this word is used, it would seem that people whose Christianity consists of a once or twice remembrance of Christ each year will hardly welcome the Second Coming.

APOCALYPSIS

This is the Greek word for "revelation." It means an unveiling, like a statue. It is used in reference to the Second Coming in Luke 17:30; 2 Thessalonians 1:7; 1 Peter 1:13; 1 Peter 4:13.

By the use of this word may we not assume that what we know about Jesus now is comparable to what one would know about a statue before it has been unveiled? Think of all the questions about Jesus that will be answered in His Second Coming!

How then can religious teachers make statements like this? "That Jesus will not return in a physical body is clear from the testimony of the Scriptures" (Awake!, 7/22/73) and then teach Jesus already came invisibly as the Jehovah's Witnesses do? It is false teaching, for sure!

ABRUPT

In all sorts of ways, Jesus and Bible writers tried to get people to live a Second Coming lifestyle, that is, a life which is always in a state of preparedness for Jesus' return. The "thief in the night" concept originally came from the lips of Jesus (Matt. 24:42-44) and was repeated by Peter (2 Peter 3:10). It will take place "in a moment, in the twinkling of an eye" Paul declared (1 Cor. 15:52).

This abruptness, in spite of the Bible's repeated warnings, will find people unprepared. But the lack of preparation will be inexcusable, especially to those who know what the Bible says.

At the return of Christ what will YOU be like? You can be one of the "elect" caught up to meet the Lord in the air. Read how people became Christians in Acts 2:36-42.

● Additional copies of this tract may be ordered from GOOD NEWS, 2451 Workman St., Los Angeles, CA 90031.

NEARING THE END!

The Return Of Christ: What It Will Be Like



by William Pile • Los Angeles

Most followers of the Christian religion believe in the Second Coming of Christ. But when you find out WHAT they believe about it, you're in for a shock.

Many have given up belief in a literal return of Christ. F.E. Davison, writing in Front Rank, said: "I assure you that you can find among the Disciples of Christ ministers—many of them of real worth and standing—who believe and teach the idea of the approaching physical return of our Lord... It is my conviction that the spirit of Jesus Christ has not only returned once or twice but millions of times. Whenever I see a person turn from darkness to light, I believe that Christ has returned to bless and guide that person. My great quarrel with so many of the Second Coming enthusiasts is that they want to read me out of the church if I do not happen to accept their particular concept."

Others have a Second Coming faith, but not a Second Coming lifestyle. "You too be ready; for the Son of Man is coming at an hour that you do not expect," Jesus warned in Luke 12:40. People who really believe in the return of Christ are getting ready for it (2 Pet. 3:11). To gauge how strong your own conviction about the reality of the Second Coming is, check your church attendance. Hebrews 10:25 says it should increase as the Coming draws near.

Maybe what you need is a brief look beyond the here and now into the there and then of the return of Christ. Here are words that summarize what the Bible says about it.

SPECTACULAR

God is going to bring together the mightiest of His miracles for this epic to top all epics. There will be a great multitude. Of angels, Matthew 25:31. Of the elect (Christians), Mark 13:27. There will be the spectacular miracle of millions of resurrections, 1 Corinthians 15:51-53.

And then, descending on a cloud formation more ominous than any ever seen before, and visible to the entire world simultaneously, Jesus Christ will appear, Revelation 1:7. Christians will rise to meet Him while the rest of the world looks on. It will make Cecil B. DeMille's Bible extravaganzas look like neighborhood summer theater!

PERSONAL

He won't send a representative. "For the Lord Himself shall descend from heaven..." (1 Thess. 4:16). Jesus "shall appear a second time" (Heb. 9:28). There's no chance that you'll be lost in the crowd or that you'll miss Him.

AUDIBLE & VISIBLE

Contrary to beliefs of those who make His return spiritual or mystical, Paul taught that the Second Coming would be accompanied by a shout, the voice of the archangel and the trumpet of God (1 Thess. 4:16). John explained that when He returns "every eye will see Him," both saved and unsaved (Rev. 1:7).

You have a choice between the two. It might be a hard choice except for the eternal dimension God adds-- FOREVER. Hendrik Willem Van Loon, in The Story of Mankind, illustrates it like this: "High up in the North, in the land called Svithjod, there stands a rock. It is 100 miles high and 100 miles wide. Once every 1000 years a little bird comes to this rock to sharpen its beak. When the rock has thus been worn away, then a single day of eternity will have gone by."

Your three minutes are up! You have thought of eternity for three minutes. These three minutes can change your FOREVER if you'll decide now to turn your life over to Jesus Christ. In just a few more minutes you could be a Christian! Read how:

- Acts 2:36-42
- Acts 8:9-13 & 26-39
- Acts 10:44-48
- Acts 16:13-15 & 19-34
- Acts 22:3-16

Write us for further help.

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NEARING THE END!

How Long Is Forever?



by William Pile ● Los Angeles

If during the next three minutes while you read this message you could stop all watches and clocks, hide all calendars, turn off the sun and stop all rotation of the planets, you would get some idea of eternity. The Bible writer, Paul, explains it by contrasting it with time: "The things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18b).

Everything you can experience with the five senses belongs to time: loved ones, houses, food, etc. They are inexorably related to time. It takes time to have them and in time they are gone. On the other hand, spiritual beings and qualities have no such time relationship. They are eternal, perpetual, ceaseless, without end.

Herein lies man's difficulty with Christianity. He is so time oriented, and Christianity deals with timeless values. Nevertheless, for the next two minutes try to think about forever.

BOTH HEAVEN & HELL ARE FOREVER

The Greek word "aionios" is used 68 times in the New Testament in reference to both salvation and damnation. Examine a few references closely: Hebrews 5:9; Romans 6:23; John 3:16; Matthew 25:46; 2 Thessalonians 1:9. The word means "unto the ages of the ages," and conveys the idea of either lack of origin or termination or both.

Bible writers used a myriad of figures of speech to illustrate the foreverness of heaven and hell. Notice some of them: Luke 20:36; Revelation 7:16; 21:23,25; 22:5; Matthew 3:12; Mark 9:48,49. Heaven is pictured as living forever (a concept which is pleasant) while hell is pictured as dying forever (a concept which is horrible). This is how God wants you looking at eternity!

FOREVER THEN BECOMES NOT A QUESTION OF "HOW LONG?", BUT "WHERE?"

In heaven there are FOREVER these things which suggest joy:

- No corruption-thievery - Matt. 6:20; Rev. 21:27
- Living, no more dying - John 10:28; Luke 20:36; Rev. 21:4
- A house to live in - 2 Cor. 5:1 ● The tree of life - Rev. 2:7
- Fellowship with Jesus - 1 Thess 4:17
- Service to God - Rev. 7:15 ● Singing - Rev. 5:9; 14:1-3
- A city - Heb. 13:14 & Rev. 21:1-5 ● Reigning - Rev. 22:5

In hell there are FOREVER these repugnant things:

- Destruction - Matt. 7:13 ● Darkness/weeping/gnashing - Matt. 8:12
- Fire & smoke - Matt. 18:9; Rev. 14:10
- Torment, no rest - Rev. 14:11 ● Association with the wicked - Rev. 21:8
- Banishment from the presence of God - 2 Thess. 1:9

be defeated by Oriental powers in a battle fought in Israel. They will then challenge the Western powers (with the U.S. as a minor force) under a Roman dictator at Armageddon. At the climax of the battle, Jesus Christ will return and save us from self-extinction-- so says Mr. Lindsey.

The figurative view attracts much less attention, but is much easier to understand and believe. It considers Armageddon to represent the spiritual battlefield on which Christ and Christians oppose spiritual enemies. Those enemies are usually recognized as Satan himself (the dragon), corrupt governments (the beast), and false religion (the false prophet). Christ and Christians will finally win this struggle.

What a soul-chilling battle this view suggests! On the other hand, to look for a literal alliance of nations gathering to fight a literal battle at a literal location may sidetrack you for the real battle you're fighting right now. "For our struggle is not against flesh and blood, but against... the spiritual forces of wickedness in the heavenly places" (Eph. 6:12).

If you lose that battle a literal Battle of Armageddon won't matter anyway.

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— NEARING THE END! —

The Battle Of Armageddon:



When? Where?

— by William Pile ● Los Angeles —

Would you be surprised to know that the Battle of Armageddon is mentioned only once in the Bible? That makes it an ideal subject for fanciful speculation.

That one mention is in Revelation 16. A review of the chapter reveals seven angels pouring out their seven bowls of God's wrath upon earth. In verses 12-16 the sixth bowl is discussed. It is in this section that the Battle of Armageddon is mentioned. The contents of the sixth bowl dried up the Euphrates River so kings from the east could assemble (v. 12). Then something like frogs came out of the mouths of the dragon, the beast and the false prophet (v. 13). These frog-like creatures were evil spirits which inhabited world rulers and caused them to gather "for the war of the great day of God" (v. 14). It occurred at Har-Magedon (Armageddon in older translations, v. 16).

Study in a Bible Atlas reveals that Har-Megedon was the Hill of Megiddo of the Old Testament. It was located 10 miles southwest of Nazareth. Megiddo was a prominent battlefield throughout history.

Certain characteristics about the Revelation 16 account are obvious:

- 1) It is set amidst many figurative passages;
- 2) It contains several words which are obviously figurative (dragon, beast, bowl);
- 3) It is therefore possible that other words which appear to be literal, could be figurative (Euphrates, Har-Megedon).

But no battle was ever fought in Revelation 16. Most commentators agree that the particulars of the battle itself are found in chapter 19:19-21. Those verses name the participants on the one side (followers of the beast and false prophet) and the other (the army of "Him who sat upon the horse," v. 19). They also tell the outcome. The army of Christ won and the opponents were either cast alive into the lake of fire or were killed and their flesh was eaten by birds (v. 20b, 21).

- IS THE BATTLE OF ARMAGEDDON A REAL WAR?
- IS IT YET TO BE FOUGHT?
- WHERE WILL IT BE FOUGHT?
- WHO WILL WIN?

These are the questions you are probably asking. There are two basic approaches to answers. One is speculative and exciting. The other is simple but very serious.

Those who believe there will be a literal battle fought at the traditional site of Megiddo generally agree that God and His people will fight on one side. But who will be on the other side? B.W. Johnson, writing in the 19th century, saw the allied enemy as Russia (the dragon), the Roman Catholic Church (the beast), and Islam (the false prophet). Hal Lindsey, popular end times writer of this generation sees a more complicated alliance. He predicts that Russia will

Judgment scene in Matthew 25:31-46.

THE DESTRUCTION OF EARTH

2 Peter 3 describes the explosive, flaming end of planet earth. Peter explained in v. 7 that earth and its atmosphere have been "reserved for fire." A great roar (explosion?) and the atoms which compose this system will fly apart and be consumed by fire (v. 10).

Impossible? Professor George Gamow in his book, A Planet Called Earth, espouses the belief that the sun will ultimately exhaust its heat energy and begin dying from the inside out. The 20 million degree temperature at its core will begin traveling outward until the sun becomes one gigantic super-nova. Our sky will turn fiery red. Flames will incinerate the planets. As they approach earth oceans will boil and rocks will glow red. Finally a gigantic explosion with fragments spewed into space and into a temperature of absolute zero. How God will do it is anyone's guess.

These final events aren't subject to much speculation by Bible scholars. God has been absolutely fair. Are you listening? Are you ready? Read how you can make your own salvation sure in Acts 2:36-42; Acts 8:9-13 & 26-39; Acts 10:44-48; Acts 16:13-15 & 19-34. Write to the address below for further help.

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NEARING THE END!

The End

RESURRECTION

JUDGMENT

DESTRUCTION

by William Pile • Los Angeles

"BUT IMMEDIATELY after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other." — Matthew 24:29-31

Simultaneously with the return of Christ described in the above passage, three events will occur to bring to an end this present system, according to the Bible. They are:

THE RESURRECTION

In all probability from the first time Adam and Eve observed the life-death-life cycle of plants, man intuitively believed that death was not his end. Job asked, "If a man dies, will he live again?" (Job 14:14a). By the time of Jesus resurrection was generally accepted among God's people (John 11:23-25).

Paul spent an entire chapter in 1 Corinthians (15) convincing any remaining doubters and explaining to the curious more details about resurrection. One outstanding feature of his teaching is that there is to be a RESURRECTION BODY, i.e., a habitation for the eternal part of man. In verses 35-49 he explains the RESURRECTION BODY and uses plant life as a parallel illustration. Your

present body is like a dry, shriveled seed. One day it will be planted and one day it will shoot up in a new and different form. Just as surely as planted seed sprouts there will be a bodily resurrection, Paul affirms. John was satisfied to leave the details of the resurrection body to Christ (1 John 3:2).

Several Bible passages make it plain that all men will arise simultaneously, whether wicked or righteous. Read Daniel 12:2; Matthew 25:31,32 and John 5:28,29. The "first resurrection" of Revelation 20:5 & 6 is not a bodily resurrection, but a resurrection of souls (v. 4).

THE JUDGMENT

The second event to occur at the end will be the judgment of all men, evil or good. Jesus Christ will be the judge, for God has given all judgment into His hand and thus will judge by Him (John 5:22,27; Acts 10:42; 17:31). All men will be examined by comparing their deeds with God's requirements. Beliefs won't be enough-- only deeds will count. Jesus Himself made that very clear 2,000 years ago (Matt. 7:21), so no one should be surprised.

Revelation 20:11-13 paints a verbal picture of the Judgment scene. All who will stand before Christ will be sinners. Some will have spurned His gestures of grace during their lifetimes and will now incur wrath and rejection (Rom. 2:5). Others will have accepted that grace, obeyed Jesus and will be judged worthy of heaven, not on their own merits, but because Jesus paid the penalty for their sins (Rom. 2:4; Eph. 2:8,9). Read Jesus' own description of the

WHAT DEATH IS LIKE

The story of the rich sinner and poor-but-righteous Lazarus in Luke 16:19-31 gives the only Biblical insight into the state of the dead. That story (which Jesus represented as true, not a fairy-tale) teaches that:

- There is consciousness, feeling, memory, etc., when you are dead;
- There are rewards for the dead based on their living record (punishments for the wicked, comforts for the righteous);
- These states of the dead are fixed and could only have been changed prior to dying;
- Extreme displeasure is the lot of the unrighteous dead. The wicked man was in agony, in flames, and his mind was haunted by the thought of his loved ones coming to this place of suffering.

How will it happen to you? Inoperable disease? Auto accident? As a victim of crime? Or lingering terminal illness?

Are you ready? Can you claim the victory over death? "O death, where is your victory? Thanks be to God, who gives us the victory through our Lord Jesus Christ!" (1 Cor. 15:55a,57). You may gain the victory just like people did in Bible times. Read Acts 2:36-42; Acts 8:9-13 & 26-29; Acts 10:44-48; Acts 16:13-15 & 19-34.

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—NEARING THE END!—



The End Of You

—by William Pile ● Los Angeles—

MEN HAVE BEEN WAITING for the end of the world for at least 1900 years and it hasn't happened yet. In the meantime, billions have met their own personal end. What supreme folly then to think so much about the former that you failed to consider the latter!

Sure, the Bible talks about the return of Christ, the end of the world and the Judgment, but far more of what it talks about is aimed at causing you to consider your own personal end. How much thinking have you done in this direction? You have an appointment with death: "And inasmuch as it is appointed for men to die once, and after this comes judgment" (Heb. 9:27). As alive as you are right now, life is extremely tenuous. "You are just a vapor that appears for a little while and then vanishes away" (James 4:14b).

SOME BASIC BIBLE INFORMATION ABOUT DEATH

- **Death is Natural.** "What man can live and not see death?" the Psalmist asked in Psalms 89:48a. "For he sees that even wise men die; the stupid and the senseless alike perish..." (Psa. 49:10a). The Bible student knows from passages like Romans 5:12 that death is God's punishment on the human race for Adam's sin.

- **Fear of Death is Natural.** The person who does not know the victory over death provided by Jesus Christ lives his adult years caught in death's clammy grip of fear. This fear of death, says Hebrews 2:15, enslaves man his entire lifetime. The supreme efforts to deny death that are seen in contemporary

life (euphemisms for the hard word "death," the growing unpopularity of funerals, etc.) attest to this enslavement.

- **Talk About Death is Healthy.** "Lord, make me to know my end, and what is the extent of my days, let me know how transient I am" (Psa. 39:4). Talk about death leads to preparation for it; preparation leads to Christ; Christ leads to release from fear.

- **Your Eternal Destiny is Fixed at Death.** Two passages clearly establish that there is no second chance: Hebrews 9:27 and Luke 16:19-31.

WHAT DYING IS LIKE

- **Dying is Fearful.** The Psalmist spoke of the "terrors of death" and the anguish and fear and trembling (Psa. 55:4,5). Obviously he wrote of the process itself-- dying. Dying is fearful because it is an enigma, because nobody can do it for you, because it is often accompanied by pain, because it terminates human relationships, because it is the beginning of decomposition of the body.

- **Bible Death Scenes.** Jacob's dying is described in Genesis 49:33; Eli's in 1 Samuel 4:12-18; Stephen's in Acts 7:54-58.

- **Scientists believe that three things are involved in dying:** resistance, life review (when your life flashes back across your mind), and transcendence (when mind rises above body as the two separate). David Snell, in a Reader's Digest article (8/67), described these very processes in his own experience with dying.

● If there is a preoccupation with physical life at the expense of the spiritual.

● If there is a disregard for God, perverted living and mockery of religion on the part of a large segment of society.

● If religion is apostate (fallen away from the New Testament pattern), if people in droves are following false religion, and if men are sinning behind religious masks.

● If the "man of lawlessness" has been revealed, that is, a religious leader who receives and accepts worship as God.

WHAT DO YOU THINK?

If the end is NOT near, what Biblical proof would you offer? Do you really believe there is plenty of time, or are you HOPING there is?

Don't take the chance of being unprepared! Accept God's grace the way sinners did in New Testament times. Read Acts 2:36-42; Acts 8:9-13 & 26-29; Acts 10:44-48; Acts 16:13-15 & 19-34; and Acts 22:3-16. Write to the address below for further help.

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NEARING THE END!



Is The End Near?

by William Pile • Los Angeles

"DO YOU KNOW how to discern the appearance of the sky, but cannot discern the signs of the times?" (Matt. 16:3b). Jesus' question was not a rebuke of natural curiosity about the future, but a rebuke of people's failure to look at signs of the times and prepare for the future.

Eschatologists (end-times experts), armed with charts, tables and theories intimidate the average Bible reader with their complicated predictions. You can do your own looking and make your own calculations.

These end-times experts overdo their predictions sometimes because they find "signs of the end" in prophecies which have already been fulfilled. Author Hal Lindsey (The Late Great Planet Earth) finds in passages like Matthew 24:4-28; Daniel 2:36-45; and Acts 2:17-21 signs of the end of the world. But the Matthew passage was fulfilled in the destruction of Jerusalem in A.D. 70, the Daniel passage in the establishment of the church during the Roman era, and the Acts passage in the first decades of the church leading up to the destruction of Jerusalem. So don't look in them for signs of the end of the world.

After you set those passages aside you are left with six major passages that do contain signs of the end of the world. They are: Daniel 12:1-5; Mat-

thew 24:29-44; 2 Thessalonians 2:1-4; 1 Timothy 4:1-3; 2 Timothy 3:1-9; and 2 Peter 3:3,4. Read them carefully.

After the signs contained in these passages are arranged compositely, as in the chart below, they almost sound like they came from today's newscast!

MIND	<ul style="list-style-type: none"> ● UNPARALLELED DISTRESS (DAN. 12) ● INCREASE IN KNOWLEDGE (DAN. 12) ● PREOCCUPATION WITH THE PHYSICAL (MATT. 24)
MORALS	<ul style="list-style-type: none"> ● DISREGARD FOR GOD (MATT. 24) ● PERVERTED LIVING (2 TIM. 3) ● MOCKERY OF RELIGION (2 PET. 3)
RELIGION	<ul style="list-style-type: none"> ● APOSTASY (2 THESS. 2) ● REVEALING OF "MAN OF LAWLESSNESS" (2 THESS. 2) ● FALLING AWAY FROM THE FAITH (1 TIM. 4) ● FOLLOWING FALSE RELIGION (1 TIM. 4) ● SEARED CONSCIENCES (1 TIM. 4) ● SINNING BEHIND RELIGIOUS MASK (2 TIM. 3)

THE END IS NEAR:

- If there is widespread unrest in the midst of unparalleled increase in knowledge.

"The man of lawlessness" of 2 Thessalonians 2:3 & 4 has been identified by the sensationalists as The Antichrist too. For sure he is antichrist, but John said there were many antichrists already arisen in his time, so he must be considered one of many antichrists.

THE GREAT ANTICHRIST FRAUD

If Satan, particularly through Bible teachers and writers, can get you looking for The Antichrist, some Super World Deceiver, you'll miss the real antichrists who are all around. You'll miss the Christ-deniers who occupy seminary professorships, editorships, pulpits, and even positions of leadership in church organizations. You'll overlook their pernicious destruction of Christianity. While you watch for some arsonist who might burn your house down, the termites have destroyed it!

Antichrists deny salvation through the shed blood of Jesus. Will you believe them? or the Scriptures? Read Revelation 1:5, believe it and then, "Arise, and be baptized, and wash away your sins, calling on His name" (Acts 22:16).

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— NEARING THE END! —



Who Is The Antichrist?

— by William Pile • Los Angeles —

The Antichrist is to religious publishers what sex is to secular publishers. It is a sensational and mystical subject that sells! People are thinking about the end of the world, and The Antichrist is usually associated with that subject.

Who got all this uproar started? Surprisingly, it was a rather quiet, unsensational man named John. Here's what the Apostle John said: "Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour... Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son... And every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world... For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist" (1 John 2:18,22; 4:3; 2 John 7).

Who is The Antichrist? Just about every infamous historical figure has had that name pinned on him: Hitler, Mussolini, Stalin, the Pope. Current speculation is somewhat diverse because there is no current World Enemy No. 1.

WHAT REALLY IS ASTOUNDING AND SENSATIONAL about this whole

subject is that there is no "The Antichrist"! The above verses are all the Bible contains on the subject of the antichrist and they certainly don't point to some single individual, some Great Deceiver.

Who did John say was the antichrist? He said the antichrist is anyone who denies that Jesus Christ is who He and His Father said He was. The word John used means "against Christ."

THERE ARE MANY ANTICHRISTS according to 1 John 2:18. "Many antichrists have arisen," he told early Christians. There is a "spirit of the antichrist" he told them, an influence which is against Christ (1 John 4:3).

"BUT WHAT ABOUT THE BEAST OF REVELATION 13?" someone asks. It has long been a popular pastime to apply John's term "the antichrist" to the beast he described in Revelation. But why didn't he tie the two together? Whatever or whoever the beast of Revelation 13 is, it is not The Antichrist, i.e. some single arch enemy of Christ. It is obviously antichrist, but not The Antichrist. If it were, John surely would have so identified it.

Hal Lindsey, in The Late Great Planet Earth, says the beast of Revelation 13 is The Antichrist, but not once in an entire chapter called "The Future Fuehrer" does he refer to John's description of the antichrist in 1 John. Instead, he took the liberty of appropriating the name The Antichrist to the beast.

nificent liberty which can only belong to the children of God! It is plain to anyone with eyes to see that at the present time created life groans, in a sort of universal travail" (Philipps Translation).

Hope remains only when there is something to look forward to that is both realistic and desirable. Once man looked forward to swift means of transportation, but the fulfillment of that hope hasn't been totally pleasant. And so hope fades.

Intuitively, you know there will be an end. A time of reckoning. A balancing of the books. Your intuition is right! "Because He has fixed a day in which He will judge the world in righteousness..." (Acts 17:31). You are interested because you know it's going to happen.

No Bible teaching is so certain as the end of the world, the Judgment, and related events. But how certain is your relationship to God? You have read this far because you are interested in end time events. Now let that interest lead you to duplicate the faith and obedience of early Christians. Read how they became Christians in:

- Acts 2:36-42 ● Acts 8:9-13 & 26-39
- Acts 10:44-48 ● Acts 16:13-15 & 19-34
- Acts 22:3-16

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— NEARING THE END! —

Why All The Interest In The End?



— by William Pile ● Los Angeles —

THE END OF THE WORLD, the Second Coming of Christ, the Judgment, the Millennium, the Antichrist, the Battle of Armageddon, heaven and hell—these are subjects of wide interest today. Dozens of new religious books attest to the interest. The Late Great Planet Earth, Before the Last Battle, Pollution and the Death of Man, The Church and the Tribulation, There's a New World Coming—these are a few of the titles. And the inflated sales figures of these books indicate that many besides ministers are buying them.

Why all the interest?

Why are you interested?

Jesus' eleven disciples stood with uplifted eyes after His ascension into heaven from the Mount of Olives outside Jerusalem. "Men of Galilee, why do you stand looking into the sky?" the angel asked. "This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven" (Acts 1:11).

Since that time, Christians, people whose future is secured in God's grace and Jesus' forgiving blood, have been looking up. Several hundred New Testament verses speak of Jesus' return and events surrounding it. Every other prediction He made came to pass, why not His promised return? From

the depths of Christian hearts come expressions like "Maranatha!" ("O Lord come!") and "Come, Lord Jesus" (1 Cor. 16:22 & Rev. 22:20).

But why are you interested?

Men living in the last part of the twentieth century are depressed with life. And why not? We are like people embarking on a jet trip, who, after paying the fare, entering the aircraft, sitting while the engines roar and whine, then look out the window a couple of hours later and see that we're still in the airport. We are the benefactors of the sum total of human intelligence since the beginning; we enjoy the results of technology which our forefathers only dreamed about; we are nuclear giants—yet we've really come nowhere. Famine, crime, violence, disease, death, despair and unhappiness still abound. There is no real progress.

Within the last decade leading scientists from all disciplines met in Italy to discuss the future of planet earth from their particular viewpoints. Their projections were fed into a computer. The frightening result was that the earth cannot support life much beyond the year 2000. Isn't that what Paul was talking about in Romans 8:19-22? "The world of creation... has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that mag-

an? It lays to rest any hope you might have of a
you would get right with God if you saw loved ones
at won't happen. When Christians go to meet their
Judgment with Him, nonChristians will be heading
thout Him, alone. That being the case, the time to
Read how people became Christians in Bible times:
26-39; Acts 10:44-48; Acts 16:13-15 & 19-34; Acts

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NEARING THE END!

What Is The 'Rapture'?



by William Pile • Los Angeles

"Jim and I were stop-starting our way through afternoon expressway traffic when I pointed his attention to an antique car driving alongside us. He made no comment. I turned to get his attention. But no one was sitting in the driver's seat. Jim wasn't there! I grabbed the steering wheel and slid behind it in time to avoid a collision. I was shaking with fear, so I took the first turnoff and parked."

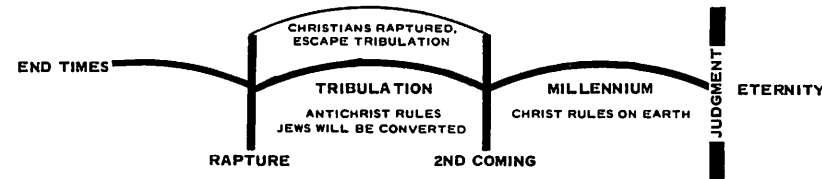
With similar descriptions religious writers describe the "Rapture." But what are they talking about? Where can I read about it in the Bible?

Dr. Robert Strong has described the Rapture as: "the sudden and possible secret coming of Christ in the air to catch away from the earth the resurrected bodies of those who have died in the faith and with them the living saints." Rapture writers and teachers usually emphasize the secret and/or mysterious nature of the Rapture. That makes it an exciting subject, with plenty of room for speculation.

Rapture theories revolve around 1 Thessalonians 4:16,17: "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord."

The chart reproduced below pictures the Rapture doctrine as it is usually

taught. Study it carefully.



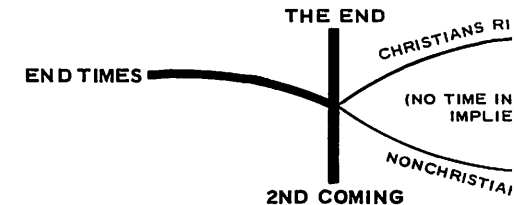
Yes, the Bible does teach that saints (both dead and living) will be caught up, translated, raptured if you please, at Christ's Second Coming. But there are two glaring errors in Rapture teaching as pictured above.

ERROR NUMBER ONE: THAT THE RAPTURE WILL BE SECRET. 1 Thessalonians 4:16, 17, instead of hinting at a "secret rapture," shouts the opposite! It will be noisy, with a shout, the voice of the archangel and the trumpet of God piercing the air. Revelation 1:7 also has to be reckoned with. It says that "every eye will see Him, even those who pierced Him." The "two in the field, one taken and the other left" of Matthew 24:40,41 does not suggest anything secretive or mysterious, nor does the "thief in the night" concept of 1 Thessalon-

ians 5:1-3, etc. These deal with the finality and su-

ERROR NUMBER TWO: THAT THE RAPTURE PRECEDES THE SECOND COMING. A careful examination of the Bible presents two resurrections and two Second Comings complicated. When you look at these Bible passages re- is easy to see that the Rapture theories don't fit: 1 the Second Coming to be at a time of peace, not dur- 13:24-30 (this parable places the separation at the e- it); John 5:28,29; 6:39,40,44,54 (these verses talk a- "last day" but the Rapturists give you two resurrec- day" that turns out not to be the last day anyway).

A correct view of the sequence of events at the end of the age is presented in this chart:



elves are contrary to certain Bible teachings.
His kingdom in the first century. He spoke of the
t. 3:2); He promised Peter the "keys of the king-
audience that they would live to see it come
re the church was established on Pentecost A.D.
about the establishing of the kingdom (Acts 1:6);
that Christians were IN the kingdom (Col. 1:13).
their original land is nowhere promised in the Bible
by a remnant after Babylonian captivity. World
is no Bible basis for modern-day Jews expecting
originally given to Abraham and his seed.
s ended with baptism into Christ according to Ga-
are Israelites today in the New Testament sense?

it plain that His kingdom was spiritual only (John
th the kingdom is to deliver it up to God (1 Cor.

ation 20:1-10 describe?, you ask. The binding of
at the death of Christ when his power was de-
0 years is an indefinite period time in keeping with

2 Peter 3:8. The loosing of Satan for a short period (v. 3b,7-9) suggests a brief return of his original power against God's saints. The 1,000 year reign (v. 4) is an indefinite period enjoyed by people who died for Christ. They are "souls," not living people with bodies, who reign with Christ and whose martyr spirit influences living disciples. Other dead people (v. 5) are nonChristians who do not enjoy this period of reigning with Christ before the resurrection. Verses 7-10 describe Satan's final brief foray and final end.

Don't wait for Satan to be bound so right living will become easy. Satan has already been judged (John 16:11), disarmed (Col. 2:15) and rendered powerless (Heb. 2:14). It will never be easier to serve God than now! Turn your life over to Him like sinners did in the first century (Acts 2:36-45; Acts 8:35-39, etc.) and step into God's millennium.

• Additional copies of this tract may be ordered from GOOD NEWS, 2451 Workman St., Los Angeles, CA 90031.

NEARING THE END!

Is Jesus Coming To Reign 1,000 Years On Earth?



by William Pile • Los Angeles

"AND I SAW AN ANGEL coming down from heaven, having the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the Devil and Satan, and bound him for a thousand years, and threw him into the abyss, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time. And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshipped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years. The rest of these did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years. And when the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. And the devil

who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever." – Revelation 20:1-10

You have just read God's account of the 1,000 year reign of Christ. Now read the sequence of events some Bible teachers see from this and other Bible passages:

1) Jesus will return to earth and end the Battle of Armageddon. He will arrive precisely on the Mount of Olives and the mount will split at the touch of His foot (Hal Lindsey, in The Late Great Planet Earth, p. 174, 175).

2) Unbelievers will be judged and damned. Believers will stay on the earth to take part in Jesus' kingdom which will operate from Jerusalem for 1,000 years.

3) Righteousness will prevail during this period. War will cease, cities will be rebuilt, perfect weather will prevail, temperatures will moderate, the desert will become fertile (Gordon Lindsay, Present World Events in the Light of Prophecy, p. 112ff.).

4) Rulership in God's kingdom will be given to Israel, with the world divided among the 12 tribes with 12 apostles ruling over them. Earth will operate under perfect law, with a perfect economic system, no disease, no poverty (ibid., p. 116ff.).

5) The temple will be rebuilt in Jerusalem. Bible characters will be there

and worship of God will center there (The Late Great Planet Earth, p. 178).

6) At the end of the 1,000 years all unbelievers will be released from their relationship to the briefly released Satan and will be thrown into the lake of fire and brimstone (ibid., p. 177, 178).

7) New heavens and earth will be created and Christ will reign forever with Christ (ibid., p. 178).

This is PREMILLENNIALISM, the theory that Christ will reign on earth for a 1,000 year period (millennium) and reign during it on the earth. The Scofield Reference Bible, is probably responsible for the acceptance of premillennialism, because it is taught in

Boiled down, premillennialism rests on four points which stand up to Biblical scrutiny. Those four points are:

- Jesus Christ will establish His kingdom and reign on David's throne which will be reestablished in Jerusalem.

- Jews will be restored to their original land and will rule throughout the earth.

- Gentiles will be part of the kingdom but in a subordinate position to Israel.

- The kingdom of Christ will be political as well as spiritual.

Aside from the obvious fact that Revelation 20

dent of Watch Tower Bible & Tract Society, claims
ould be "it." However, as Los Angeles Times
the Society's declining growth rate took a sharp
strong in 1975. In his interview with Franz (2/24/75),
calculation may be wrong because Witness leaders
od to complete the work of the sixth day of creation.
rs are preparing to be wrong (for the umpteenth
brothers and sisters reading between the lines
definitely predicted for 1975," said Jim Heidt,
nesses.

5 - ANOTHER VIEW

head of the Worldwide Church of God, which spon-
and TV programs, Ambassador College, and the
sidered 1975 to be a significant year prophetically
is Adventist too, like Miller and Russell.

ted within 20 "or more years" that one-third of
starvation and disease, one-third killed by hydro-
third would be taken as slaves to Europe or South
, 5/53, p. 7).

In 1956 Armstrong published "1975 in Prophecy" in which he predicted a
drought between 1965 and 1972 and the martyrdom of millions of lukewarm Chris-
tians before 1975 (See 1975 in Prophecy, p. 10,20).

Other Armstrong leaders have predicted such things as a Facist/Nazi
takeover of the West in 1972 and world Communist conquest by 1975. Herman
L. Hoeh, Executive Editor of the Plain Truth, in a 1959 booklet entitled, "A
True History of the True Church," wrote: "So now, just before the second com-
ing of Jesus Christ, God has given His Church - THIS CHURCH - just two
nineteen year cycles in which to carry the gospel to the world." That 38 years
began in 1934 and of course lapsed in 1972.

The date-setters' indulgences leave us with two conclusions:

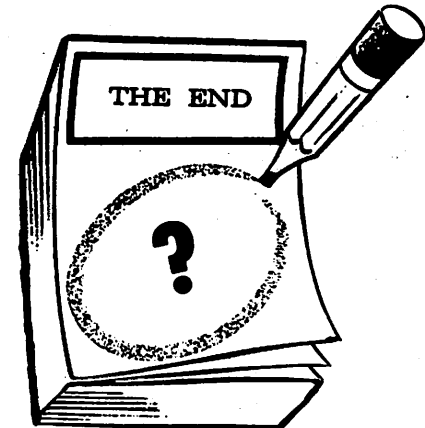
- They are easily identifiable as false prophets. See Matthew 24:11,23,
24 and Deuteronomy 18:20-22.
- The date of the end is God's business; being prepared for it is ours.
See Mark 13:33 and 2 Peter 3:11,12.

ARE YOU PREPARED FOR IT?

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The Date-Setters

NEARING THE END!



by William Pile • Los Angeles

"But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone. Take heed, keep on the alert; for you do not know when the appointed time is" (Mark 13:32,33).

There it is. Plain as day. NOBODY KNOWS THE DATE OF THE END OF THE WORLD!

But does that stop the prophetic speculators? Attempts have been made to predict the exact date of the return of Christ ever since He left this planet. Why, some even tried to convince Christians in Thessalonica that Jesus had already come (2 Thess. 2:1,2)!

Thousands of dates have been set, but they've come and gone, leaving the predictors with red faces and phony explanations. Here are some of the more recent dates, names of the men who set them and the phony explanations they gave for their failures.

1844

William Miller, a Baptist minister from New York, calculated in 1818 that the world had about 25 years to go. From Daniel 8 & 9 he decided that the end was to come 2300 years after the command to rebuild Jerusalem was given in 457 B.C. Finally Miller and his followers decided on October 22, 1844 as the exact day. On October 24 a Millerite follower wrote, "It is a cloudy and dark

day here— the sheep are scattered —the Lord has not come yet."

Miller admitted his error. "I confess my error, and acknowledge my disappointment; yet I still believe that the Day of the Lord is near, even at the door" (Memoirs of William Miller, Bliss, p. 256). However, Miller's "Great Disappointment of 1844" was skillfully explained by one of his followers and the way was cleared for Miller's eschatological theology to form the basis of the Seventh-Day Adventist movement of today.

1914

Charles Taze Russell, "Pastor Russell" of the Jehovah' Witnesses, following basic Adventist theology, decided 1914 was to be the end. He wrote, "In view of the strong Biblical evidence, we consider it an established fact that the final end of the kingdoms of this world and the full establishment of the Kingdom of God will be accomplished by the end of A.D. 1914" (Jehovah's Witnesses in the Divine Purpose, p. 55).

Russell's calculations came from Daniel 11 & 12 and Luke 21:24 ("times of the Gentiles") and went something like this: He believed the "time, times and half a time" of Daniel 12:7 indicated 1260 years from the rise of Roman Catholicism (which he dated A.D. 539). This made 1799 "the beginning of the end." The 1335 days of Daniel 12:12 he believed to be 1335 years and com-

mening with 539 made 1874 the date of "the Lord's return." The next great event was to be the End of the Times or the removal of Zedekiah in 606 B.C. The 2520 year computation of the "seven periods of time" of Daniel 9:24-27, from the time of the building of the Temple by Nebuchadnezzar, king of Babylon. According to this computation, the time were seven years, or 2520 days (using 30 days for a month). The year 1914 as "the final end of the kingdoms of this world."

When 1914 came and went rather uneventfully, his followers that it was the "beginning of the end." Jehovah's Witness publications are still trying to make 1914 the end of the world. In truth, it was not the end of the world.

1975

Jehovah's Witness leaders didn't learn from Awake! and Watchtower magazines have proclaimed years of human history, the beginning of the severe Door-to-door workers say the Battle of Armageddon. This, they say, will be followed by the 1000 year do they get these ideas? Try reading Watchtower and an interview with Erroll Burton in the Arizona

→ ESCORTATION -

① GREAT TRIB/DISTRESS

② IMMIGRANT (ANYTHING)

③ WORLDLY READY { NOT NEER. SIGNS

④ REDEMPTION OF THE SAINTS/
JUDGMENT OF SINNERS

NOT FOR "WRATH" -

THEY WERE ALREADY
EXPERIENCING DISTRESS

∴ WRATH = FUTURE

JUDGMENT

↓
MESSAGE TO PERSECUTED

CHURCH

"WON'T GO THROUGH TRIBS"
① MUST HAVE SINNED
② GOD'S A LIAR

